

# REFORMED CHURCH MESSENGER

## HOME MISSION NUMBER



A Fine Crowd of Japanese-Americans Serving their Term as K. P.'s (Kitchen Police)  
The Kindergarten Class—an activity of our Board of Home Missions

### *Unmanifest Destiny*

To what new fates, my country, far  
And unforeseen of foe or friend,  
Beneath what unexpected star,  
Compelled to what unchosen end.

Across the sea that knows no beach  
The Admiral of Nations guides;  
Thy blind, obedient keels to reach  
The harbor where thy future rides!

The guns that spoke at Lexington  
Knew not that God was planning then  
The trumpet word of Jefferson  
To bugle forth the rights of men.

To them that wept and cursed Bull Run,  
What was it but despair and shame?  
Who saw behind the cloud the sun?  
Who knew that God was in the flame?

Had not defeat upon defeat,  
Disaster on disaster come,  
The slave's emancipated feet  
Had never marched behind the drum.

There is a Hand that bends our deeds  
To weightier issues than we planned;  
Each son that triumphs, each that bleeds  
My country serves its dark commands.

I do not know beneath what sky,  
Nor on what seas shall be thy fate,  
I only know it shall be high,  
I only know it shall be great.

—RICHARD HOVEY



### *Armistice Day*

Beneath the crosses, row on row,  
Beyond the stormy deep,  
In alien soil, most peacefully,  
Our fallen soldiers sleep,  
Oblivious to war's alarms,  
Safe from its mad affray,  
Await in silent majesty  
The Resurrection Day.

Today, glad day of armistice,  
We vow, in solemn pride,  
That they who fell on fields of blood  
Shall not for naught have died.  
Too many mothers' souls are seared,  
Fond fathers' hearts full sore;  
This day our high resolve must be  
To outlaw brutish war.

In other lands, across the Rhine,  
Are other soldier dead,  
Who falling in their countries' cause,  
Now sleep in earth-bound bed.  
As ours, fond mothers mourn their loss,  
And fathers' hearts are sad,  
When thinking of what might have been,  
If yet but lived their lad.

In all lands, grateful nations pay  
Full meed to warriors slain,  
But we, who live to bear the torch,  
Must rise to higher plane.  
Of one kind Father all are sons,  
Of one blood nations all;  
Oh! Day of Armistice, grim war  
Must nevermore befall!

—WALTER ESMER



CLASSIS OF MANITOBA

(Third from left is President Paul Grosshuesch of the Mission House; second from right is Rev. C. D. Maurer, Winnipeg, who has for some years been President of the Classis)

PHILADELPHIA, NOVEMBER 8, 1934



# ONE BOOK A WEEK

## PAUL OF TARSUS AND HIS TIME

No year goes by without bringing its irresistible book on Paul of Tarsus. Sometimes he is treated as one of the most dramatic lives ever lived. Few lives were so full of dramatic incident, and that incident seemed inexhaustible. Some of the lives are written with it purely in view—lives for young people, for instance, and they seem to have a peculiar fascination for the young—such an one as Basil Mathews', for instance. He has been the basis of several novels—Don Byrne's, for instance. Other lives go clear to the other extreme and treat him as a great theologian and interpreter of the person, work and words of Christ. Here there is of course endless room for discussion, some drawing one meaning, some another. Then there is the life—great, generous tomes which are merely the enlargement of what is given us in the Acts of the Apostles and the Epistles so far as incident is concerned and comment on the contents of the letters. Then there is the more modern biography where there is much reconstruction going on. All sorts of pagan works are drawn upon to furnish background. Where there is nothing about the boy Paul we can reconstruct his life from that of the boyhood of his day; where there is little particular incident of the man Paul we can reconstruct his life, conditions of work, the recreations he would turn to, the problems he would be compelled to face, the method and manner of his living with the economic factor. Then we know what men were thinking of in his time, the philosophic and religious problems—often standing out very vividly—the thought that would shape his own thinking, the religious customs, contacts, and disputes of his day—there is ample background in the old pagan literature for all this—indeed so much so that it is easy to novelize the story and if one has a very vivid imagination to reconstruct a Paul of one's own.

In "Beyond Damascus: A Biography of Paul the Tarsian," by F. A. Spencer (Harper and Brothers) we have a very vivid reconstruction of the times and a very lifelike picture of the man. He has followed this latter course of where little information is given us concerning Paul of using the imagination so that one has a full-fledged picture using the imagination with the knowledge that we have. And likewise from the partial visions and flashes of quotation from the times, one can gather how wide his knowledge was, the starting point of his thought life so that you can appreciate the factors that shaped his personality as well as the ingredients that went into his theology. Whether Professor Spencer has overstepped the bounds of reasonable fact in this use of the imagination and given us a new Paul—one of his own creation or not—each one will judge for himself.

Professor Spencer has given us a book of 450 pages of swiftly moving narrative. The narrative and the thought-life are one—they never interfere with each other. Paul grew up in a pagan city where many cults flourished but he himself dwelt after the strictest sect of the Pharisees. He went to school to Gamaliel but that did not mean much in the way of education. Probably he was more influenced by the Stoic thought and the mystery religions. He began thinking at an early age, the problems of religion interesting him. He worked at his tent-making but he was thinking all the time. He took his creed very seriously and when he came up against Christianity for the first time it stirred him to the depths. How much warrant has Professor Spencer for saying that "Paul wanted to have his Judaistic cake and eat it too; he must needs find his Saviour in the Law and the Prophets, though he tricked him out in pagan colors; he found himself preaching Christ in the terms of the mystery religions?" I think this theory has been quite overthrown.

He found himself preaching Christ in the terms of the Christian religion. A new faith had come to him, a new birth had claimed him. He was "Christed" he tells us. "Paul, like every other Fundamentalist evangelist, imagined during his exalted moments that he was almost God as well as Christ in person. . . . Sometimes his faith almost seems to make of Paul the Christ Himself, dying for the Churches." "I am crucified with Christ."

Professor Spencer seems to think with Professor Royce that without Paul there would have been no Christianity. Christ was the great teacher and did a great atoning act, but words and deeds both pass away and are forgotten in time unless embodied in an organization or form. Professor Royce insisted that Paul did this. Paul created the little community of all those who loved Christ. He called it the "little flock" and anyone who joined it manifested an absolute allegiance to Christ. He suffered with it and if he needed help he was saved by it. The law of the community was love and "atonement" went on when anyone needed to be saved.

Professor Spencer seems to share this conviction in some degree. But for Paul he thinks "The dream that the world would be saved by a Universal Brotherhood knowing not a barrier of race or sex or social condition, would have died in Judea." Paul went about from country to country, not only preaching the new gospel but organizing the converts into Churches. It was these Churches and their doctrines that became Christianity. They saved it for Rome and Greece and Macedonia, Galacia and Ephesia. As these Churches grew strong they planted other Churches and so these little islands of blessed communities, these little islands of Christian people became in time a great Church Universal with Christ as Head, and Paul His chief high priest and prophet.

Frederick Lynch.

## Leaves from the Diary of the President of the General Synod

### PRESIDENT GEORGE W. RICHARDS

#### Perkasie, Pa.

In July I lectured at the Summer Assembly of the Evangelical Church at Perkasie, Pa., from Tuesday to Friday, speaking twice a day. For the last thirty years at intervals I have been invited to speak at this Assembly of ministers and young people. This year I had the rare privilege of meeting and hearing Bishop Hughes, the senior bishop of the Methodist Episcopal Church, Washington, D. C., who in his preaching imitates no one, and no wise man will attempt to imitate him. Hitherto I came as a Reformed minister but now for the first time as an Evangelical and Reformed minister. They heartily reciprocated my wish that some day they might become what I now am, both evangelical and reformed. Here was one place at least where I did not have to explain the term "evangelical" and to show that the Evangelical Synod of North America is not the same as the Evangelical Church.

#### Chautauqua, New York

For the third time I was invited to preach on Sunday and to lecture the week following before the Chautauqua Assembly, Chautauqua, New York. Always cordially received, I was never more encour-

aged than this year. Chautauqua has had its share of the depression and for a year or two its continuance was somewhat in doubt. Under the excellent leadership of President Bestor, the financial difficulties have been met. The usual number of people again filled the cottages, the auditorium, the lecture halls, and the classrooms. The old spirit of cheer and hope prevailed in the large audiences. The program from every point of view, intellectual, spiritual, musical, social, conformed to the standards set by the founders and fathers of this institution, which is the highest praise one can speak. The Evangelical and Reformed Church House is an attractive cottage located near the center of the grounds, and furnishes comfortable rooms at moderate rates to anyone who desires to spend days or weeks of his vacation there. I attended a reception on Wednesday afternoon at the Church House when I met men and women of both sides of the Evangelical and Reformed Church, all of them expressing themselves satisfied with the union on June 26.

#### Dunkirk, New York

A week after I had been at Chautauqua, I went to the Evangelical Conference Grounds near Dunkirk, New York, about

fifteen miles from Chautauqua and twenty miles west of Buffalo. These grounds consist of one hundred and fifteen acres, with farm dwellings, fertile land, large woodland, and an open space upon which scores of well-built cottages have been erected, overlooking Lake Erie. On a clear day I was told one could see the shores of Canada. For beauty of location, purity of air and water, bathing facilities, and the raising of a voracious appetite, the place is unexcelled. A great place for the General Synod to meet some time.

"Family Week" is designed to be an outing both recreational and educational not only for children and youth but for parents and grandparents. It is a "venture of the Board of Religious Education of our New York District." At least 250 persons were present on Sunday and many more were expected during the early days of the week, which proves that "the venture" is a success.

The program was under the direction of Rev. and Mrs. Theodore Mayer. They did their work well. Both were genial, dignified, able to enter into the spirit of the services, and cordial toward all in the group. One will never forget the hours spent in the dining hall under the over-

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## EDITORIAL

### WHY HOME MISSION DAY?

At the meeting of the General Synod in Baltimore, Md., in 1902, the following action was taken:

"RESOLVED, That the second Sunday in November shall be designated as Home Mission Day Sunday, on which day special offerings shall be taken in the Sunday Schools for Home Missions. It is intended that these shall be free will offerings over and above the apportionment.

"RESOLVED, That the Sunday School Board shall prepare a suitable service and furnish such service free to such Sunday Schools as will agree to take an offering for Home Missions.

"RESOLVED, That the Home Mission Board shall pay to the Sunday School Board the actual cost of such services."

At each meeting of the General Synod since that time, definite action was taken setting apart the second Sunday in November of each year as Home Mission Day and soliciting a special offering for the work of Home Missions. The original purpose of this special Day has been consistently observed during these 32 years. This purpose has been two-fold:

#### *First: Educational.*

By this method, valuable Home Mission information has been given to the Church. In many cases this was the only instruction in Home Missions that our Sunday School children received during the course of a year. It was meager enough, but it was at least something. It brought to the attention of old and young, some of the salient features and facts of our Home Mission work.

#### *Second: Financial.*

Each year the needs of some special object or specific mission were brought to the attention of our people and their offerings were received and applied to the same. Thus, a number of missions were helped in their building projects, and otherwise assisted.

This year Home Mission Day comes on *Armistice Day*, November 11. The two days can be so observed as not to interfere with each other, but rather to supplement each other. If peace is to prevail throughout our borders, and an end be made of war, this can be accomplished only by

the application of those principles which constitute the essential elements of the Home Mission enterprise.

A most *personal and humane appeal* accompanies this year's Home Mission Day. It is the appeal for a fund sufficiently large to enable the Board to discharge its obligations to its missionaries, whose salaries in part remain unpaid and are long overdue. The sum of \$125,000 is owing the missionaries on salary arrearages. The Board appeals for a dollar from each of 125,000 members in the *Reformed Church*. This lies clearly within the range of possibility, but it will require co-operative effort to accomplish it. "If thou seest thy brother have need and thou withholdest thy compassion from him, how dwelleth the love of God in thee?"

CHARLES E. SCHAEFFER, D.D.

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### THE WILL TO PAY

All faithful members of the Reformed Church must be deeply grieved to know that their Home Missionaries have not received their salaries and, therefore, many of them are in distress. The total amount now past due these courageous and uncomplaining servants of God is \$125,000.

If we are unwilling to believe that God will prosper an individual who ignores his just obligations, how can we expect His blessing upon a denomination which commits the same sin? A most solemn responsibility rests upon every one who professes love for the Reformed Church and the Kingdom of God.

It is well known that the Board of Home Missions has done everything in its power to reduce expenses until the budget could be balanced. All salaries have been reduced, a large number of missions have been dropped from the roll, five important departments once under the leadership of five strong men, have, one by one, been placed under the supervision of the General Secretary, Dr. Schaeffer. Lower interest rate on the bonds and on bank loans has been secured, coupon bonds have been exchanged for annuity contracts, office space has been reduced, and finally the Mortgage Redemption Plan was set up and has yielded nearly \$300,000 to apply on indebtedness.

Meanwhile the apportionment, which is the chief source of income for Home Missions, steadily declined until last



year the receipts were more than \$200,000 less than the sum voted for this cause by the General Synod in Akron. Little wonder that there is distress!

Fortunately the Board now offers the Church a simple plan by which the overdue salaries of the missionaries can be paid at once. "Dollar Day for Home Missionaries" is the slogan, and it means that on November 11th, or some other suitable day, each one is expected to give a dollar or dollars to pay the back salaries. Of course some will be unable to do this, but many others will give five, ten and fifty dollars. It depends upon *united effort*. It can be done! It will be done if pastors and their people have "the will to pay."

—CHARLES E. MILLER, D.D., LL.D.

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### NEEDED! AN ADEQUATE FUND

Possibly the least mentioned and the most needed of all our Boards is the Board of Ministerial Relief. Under the influence of Christian preaching many employers have set up pension systems, striving to put the Golden Rule into practice. For some years the Church has set up some kind of a pension or old age fund. The need today is to contribute enough to establish an adequate fund for old age, and relief, to those in distress among its servants. The cry for a new deal, the growing clamor for the recognition of old age pensions and unemployment insurance, and the listening ear of the politicians, shows the heart and the desire of the general public.

As an Informant to Classis since the office was created, we have seen the good, timely, and kindly service the Board has rendered to those in need of help in Tohickon Classis. Our thanks goes out to the membership of the Church for their partial support and all the good it has accomplished. One congregation which failed to support the Board in its appeals was very prompt on two occasions to claim its full benefit. Such occasions are pathetic to those who face the facts. And the Board has always tried to respond with Christian generosity even to the ungrateful.

And let the congregations remember the graceful means afforded to bridge the gap, when old age overtakes the "beloved" pastor who gradually is classed as "more willing than able." If his maintenance is assured, he will feel no offense in making way for a younger pastor. And then, young pastors at times go down with some ailment that disqualifies them for active pastoral service. The Board of Ministerial Relief can solve your problems if it is adequately supported.

—S. E. MOYER.

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### WE CAN USE ONLY WHAT WE HAVE

Here is an excerpt from a recent letter: "Why is it that in connection with certain Church anniversaries, dedications, etc., or at the time of the obituary notice of certain ministers, the MESSENGER gives pictures to illustrate the account, while in many equally important events no pictures are used? Our congregation, for instance, is an old and rather important one, but I have never seen any picture about our Church in the MESSENGER."

Similar queries are occasionally received. The question is a fair one, and we are glad to answer it. No discrimination is intended in any case. It is largely a matter of having access to cuts at the time the event is reported. In the course of the years we have accumulated many cuts in our archives, and this treasure-house can often be drawn upon when the need is urgent. There are hundreds of ministers, Churches, historic events, etc., of which, unfortunately, we have no pictures. In spite of repeated requests that every clergyman in our Church should send us his photograph, so that cuts could be made when required, comparatively few have done this. Often when a prominent pastor of the Church passes away, there is no good photo or cut available for use either in the MESSENGER or the *Year Book*.

Cuts are quite expensive since the War, and it is not possible to have as many illustrations in our paper as we or our readers would like to see. But we are glad to co-operate with our friends in this, as in other matters, and if no pictures are used in connection with your Church,

or your pastor, or your institution, or anything else in which you are particularly interested, you can usually take it for granted that this is so because we have no access to the needed cut or photo.

\* \* \*

### A REASON FOR EVERYTHING

There's a reason for everything, my father used to say. When I go of on a business trip I remember that, and so I'm saved, more often than you'd think, from making a fool of myself through ignorantly criticizing other people's unfamiliar ways of life.

My father's saying was not original with him, but he proved his good sense by his frequent acting on it.

He was forever asking, when he met men of a different habit from his own, "Why do they do it? There must be a reason because there's a reason for everything."

It may not always be a good reason, of course. But when a Westerner goes East, or an Easterner goes West, and begins to find fault with all he sees, he's really saying that the people who do such things and say such things are therefore less intelligent than he is.

Now my observation tells me that many people are, as a rule, more sensible than one. They have pooled their individual wisdom, and so have produced that invaluable thing called "common" sense, which may be quite uncommon in the extent of its usefulness.

So the individual critic is taking on a large contract when he suggests that he could show these people a thing or two. Maybe he can, but the odds are against him.

I can always spot this man. He is the expert away from home. And he is likely to give his home a bad name.

"O, yes," said a chance acquaintance to me the other day, "I know your state. It's the place where everybody thinks that we folks out West (he might just as truly have been saying, 'We folks back East') don't know how to farm."

Now not everybody in my state holds that opinion. But my acquaintance never met the vast majority of people from my state. The best of those he did meet he took for citizens of his own state, if he even so much as noticed them at all.

Well, all that has something to say to us Church folks. My denomination has its peculiarities, as other Christians know, but everything we think and do has a reason. Some of our customs rest back in our history. Some are in our temperament. And some, we think, are part of God's plan—for us.

It's the same with the other Churches, so far as I know them. And it is important.

Half the coldness between Churches, and a good deal more than half their mutual intolerance, would disappear overnight, if Christians of the various communions could get the habit of saying, "There's a reason for everything."

—J. T. B.

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### THE SUNDAY SCHOOL CAPITAL

At the Bellevue-Stratford Hotel on October 29th, a notable luncheon was given in honor of Sir Harold Mackintosh and Lady Mackintosh of England, at which many of the leaders of Christian Education in this city and environs were present. It was an exceptionally representative gathering of the outstanding religious forces of Philadelphia. Sir Harold, one of Great Britain's leading young business men and head of the world's largest plant for the manufacture of Toffee, is the President of the World's Sunday School Association, an active and inspired Churchman who believes that the Sunday School is the best of all aids in the promotion of the spiritual life, as well as a necessary instrument in spreading international peace and good will.

Dr. Robert M. Hopkins, General Secretary of the World's Sunday School Association, in his eloquent address at the luncheon, reminded us of the significant fact that Philadelphia is in a real sense *the Sunday School capital of the world*. Here the first American Sunday Schools were started soon after Robert Raikes established his School in Gloucester. Pennsylvania is indeed the *Keystone State* so far as Sunday School membership is concerned, having



over ten per cent of all the Sunday School population of this country. It is a worthy to be remembered fact that *of all the members of Sunday Schools around the world, one out of every sixteen lives in the State of Pennsylvania*, and the Pennsylvania State Sabbath School Association is by far the largest to be found anywhere. It is gratifying also to note that at the head of this premier Association is one of the most distinguished laymen of our own Church, Dr. Harry E. Paisley, who presided graciously at this luncheon. We were reminded too that in no other city on earth are to be found so many Boards, officers and publications working in the interest of Christian Education.

After the felicitous introduction by Dr. Paisley, Sir Harold gave a most helpful address of quite exceptional quality and beautiful spirit. Mr. Walter E. Myers, Secretary of the Pennsylvania Association, presented a beautiful bouquet to Lady Mackintosh, after which the benediction was spoken by Dr. Charles E. Schaeffer, President of the Philadelphia Federation of Churches. We trust we may be pardoned for noting the leading position taken by our own men in these supremely necessary movements for the upbuilding of the Kingdom of God.

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### MERELY THE BENEDICTION

An eminent editor instructs those correspondents who report religious meetings to give the name of any minister who delivers a sermon but not of one who pronounces "merely the benediction". No doubt from a journalistic standpoint he is quite correct. Readers are interested in knowing who talks to men, but they do not care who talks to God. So invocations, benedictions and even the longer prayers are thought of as only incidentals, formalities or superfluities.

Because those in the pulpits as well as those in the pews are thus careless in thought, we have invocations uttered while people are taking off their wraps and benedictions pronounced while they are putting them on again; instead of reverent attention we have smiles, nods and whispered greetings.

When we stop to think that a sermon is an address to men, while an invocation or a benediction is an address to God, we may suspect that we ordinarily show little sense of proportion. It may be that prolonged consideration will lead us to believe that a single sentence addressed to the Infinite (think of the unspeakably sublime privilege) is fully as important as a half-hour discourse delivered to the finite.

It sometimes seems that unless we can put some real thought and some profound feeling into our brief prayers we had better omit them altogether. A "mere benediction!" That, of course, implies that every service is to end with an anti-climax. It was not so with Phillips Brooks. With him the final moment of communion and consecration was made the culmination of the entire service. —G.E.H.

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### LOOKING UP

"Looking up, they saw—Jesus." It has always been the mark of wisdom to *look up*. Does anybody know of a time when it was more necessary than today? That's the trouble with great masses of people in our time—they no longer look up. Some of them are the victims of atheistic propaganda. Millions of youths today are being taught to hate the very idea of God. Will Rogers, who has just returned from Russia, says that while the older folks there are still religious at heart, the well-planned anti-God program has won over many of the young people to atheism. But in this as in other lands, the God consciousness has died out of the lives of so many people, not because of a hostile propaganda, but by their own sheer neglect. They have failed to use their spiritual faculties, and these have become atrophied. They have not used the means of grace, and their hearts have become hardened. An instinct to worship is no longer felt. Prayer has died out of their lives. They no longer look up.

But this is a terrible time in which to live, if we have no faith. The instinct to look up is really the only thing which ultimately distinguishes us from the beasts that per-

ish. Eating, drinking, sleeping, working, playing—these five activities we share with the animals, who as Tennyson said, "nourish a blind life within the brain." And "what are we better than sheep or goats . . . if we lift not hands of prayer?"

The world today is full of folks who *look down*, or who merely *look around*. To look down is to become the victim of pessimism and despair, of futility and frustration. Merely to look around is to become the victim of bewilderment and confusion; such a view will not bring any solution for the riddle. Those who spend their lives merely looking around will surely be moved to feel, as Mr. Lloyd George expressed it, that every day in every way "this world seems more and more like an insane asylum run by lunatics." In truth, there are so many problems impossible to explain that the process of looking around in a time like this makes it difficult to maintain one's sanity. Moreover, those who spend their time in merely looking around become more and more "of the earth earthy." Some one in New York put the contemporary situation in these words:

"Have you ever been to Crazy Land,  
Down on the Loony Pike?  
There are the queerest people there—  
You never saw the like.  
For those who do the useful work  
Are poor as poor can be,  
While those who are the idlers  
All live in luxury.  
They raise so much in Crazy Land  
Of food and clothes and such,  
That those who raise them starve to death  
Because they raise too much!"

Thank God, then, for those who are wise enough to look up. "I will lift up mine eyes unto the hills," said the Psalmist, "from whence cometh my help; my help cometh from the Lord, Who made Heaven and earth." We simply cannot get along without a practical, workable religion. Religion should do very much for us, if our religion be the real thing. Dr. William Lyon Phelps has well said: "Religion should be the motor of life, the central heating-plant of personality, the faith that gives joy to activity, hope to struggle, dignity to humility, zest to living. The more religious faith we have, the happier we are." God give us such a faith as this, in a day when it is so sorely needed!

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### GRATITUDE AND JUSTICE

Man's sense of gratitude and his sense of justice are two divine implantations that must lie very close together. At least the impulses that they generate are found moving in the same direction and toward the same ends. Among these ends is the one to which our Board of Ministerial Relief is constantly urging the heart of the Church.

If "Undank is der Welt Lohn", as the old folk-tale would have us believe, then the words of our Lord in His intercessory prayer (John 17:16) might well be true of His Church of today as they were of His first circle of disciples: "They are not of this world even as I am not of the world." Surely ingratitude is one of the basest of heresies, seeming basest of all in those who have received the priceless gift of the Christian inheritance. Depressing as the thought must be to the aged servant of the Church that the organization in which he has long labored cares for him no longer, once his contribution to the Kingdom's building has been made, the reaction on the souls of those who have done the forgetting and the neglecting is even more disastrous. The man who having received and recognized a boon, makes no acknowledgments and ignores the giver, sinks that much lower in the scale of human worth. The gratitude of annuitants for the small amounts received in the days of their great need is *one thing*, touching the hearts of those who see and know. But the gratitude which *we* should feel, we active ministers and forthfaring congregations toward them for their planting, watering, harvesting, that is *something else*; and if we do not feel it we should be asking God and ourselves: "Why not?"

Nor should we of the Church yield to any other group



or element in our espousal and our furtherance of the principles of justice. Pagan teachers have taught these, but the religion of the One God has crowned them with a living and a fruitful practicality. The world in these days is full of efforts to counteract and compensate for the inequalities and wrongs of our unplanned social order, conceived as it is in selfishness and motivated by the craving for profit. Old age pensions, sickness and unemployment insurance, and many other means to the effecting of a juster status among men, are winning their way to the sanction of Church and State. Such projects have already been tried out in various industries and in government agencies, paving the way for a more comprehensive enterprise by and for the whole community. What we can do as a Church in the way of Relief and Sustentation cannot help being a further promotion of and preparation for such communal enterprises. Thus will we in our own household of faith be setting a pace of justice for the national economy. We will be saying to the workers in our Master's Vineyard who have borne the burden and heat of the day: "We who have entered into your labors salute you. For His sake we will strive to do justly by you."

—DAVID DUNN.

\* \* \*

### A CRY FOR HELP

One of the MESSENGER's good friends, who has proved his friendship by "saying it with subscribers", is frank enough to write from his heart a message which is in accord with the criticisms which the editors of religious journals most frequently receive. He complains that a good many articles are of such a nature that he feels sure the sheep of his flock are likely to find them "too high up in the rack". "If we cannot get people to read with some under-

standing," he says aptly, "they soon cease to read altogether." He adds: "It is the same criticism that comes to us in the pulpit. It is absolutely necessary to get the message into the language and into the thought-forms of the people. We need more in the Church paper that the folks in the pew *can* and *will* read."

In reply, we told our friend that it would be a godsend to any editor of a religious journal if you can give him the recipe for getting correspondents who will combine spiritual fervor with utmost simplicity of expression. In writing the other day to a good friend and fellow editor, Dr. L. O. Hartman, of *Zion's Herald*, who recently issued a splendid Laymen's Number, the Editor of the MESSENGER expressed himself in these words: "I think as editors of religious journals we are pretty thoroughly convinced that there is nothing quite so difficult as to get a sufficient number of articles that will appeal to laymen. The constant barrage of criticism is that our papers are 'high hat' and cater to the clergy. But almost inevitably when we ask any one to write on any subject, he seems moved to demonstrate the quality of his scholarship and, perchance, of his esoteric knowledge, rather than to appeal to the mind and heart of the folks in the pews and in the homes, who need a simple and straightforward message. *I feel that every issue of my paper ought to be more of a laymen's number than it is.*"

While it is true that the Church paper should contain material to interest folks on very different intellectual levels, and not every article in the paper should be expected to interest all the subscribers of that paper any more than the stock quotations in a daily interest all readers, nevertheless there is a very urgent need that *all correspondents should write as plainly as possible the things that plain people will be interested in and can understand.*

## The Thoughts of Justus Timberline

### What Pioneering Is Left for Us?

We've been having a celebration in our Church; one of those anniversaries which we Americans enjoy because they give us some small sense of being historical.

Our Church is becoming venerable among the town's Churches, in years, at least. At the celebration we rounded up all the children of the pioneers whom we could find, and put them on exhibition, though some of them didn't enjoy it much, and some others were not specially striking advertisements for the Church's work.

Then we told what our founding fathers—and mothers—did; how they struggled and sacrificed and toiled; how they faced the mobs of frontier roughs, and braved the forest trails, and even at times stood off the Indians, who were usually beggars but sometimes "hostiles."

It was a great occasion, and I was as proud as Punch of the stories we told about our pioneer forbears.

But, going home after the lights were out, I had a queer longing. I wanted to call back some of the other members, who had done as much bragging about their ancestors as I had, and put something squarely up to them and to myself.

I wanted to say to them: "It's all very well to do what we did today, but is it enough? Do you reckon that these times are any easier for religion than the times we've been living over again during this jubilee? Do you think that when our dads and granddads put up Churches and held revivals they had tackled the last untouched religious job on earth?"

I wanted to follow that up by asking about ourselves, something like this: "What's the profit of being the sons of the prophets and the daughters of the saints? This morning we sang, 'Are there no foes for me to face?' and then forgot it as we went off to our basket dinners. Does that make sense?"

You see what I mean, and you can write as many questions of that sort as I can. The point is, I didn't obey the impulse.



Next day I had to go out of town on business, and the next day it rained, and then I caught a cold, and then we had company—until now here I am, just writing about it.

All the same, if we Church folk don't put a little resolution—not resolutions—into our celebrating of past glories, we're going to become a lot of has-beens in a world that is full of the hardest sort of "now" jobs for Christians of every complexion.

### "It Makes So Little Difference"

Two of us walked away from Church last Sunday, and my friend said to me, "That was a good sermon this morning, Justus; but even if we all of us lived up to it, how much would this town know, or care?"

I'd been thinking of the same question, because the sermon was of the sort that makes people think. But all I could say at the time was, "Not much, and that's the discouraging part of this Church business. It seems to make so little difference."

But in the afternoon, when everybody was out of the house but me, the thing got to running in my mind again.

It's too bad, certainly, that nowadays the Church seems, as I said, to make so little difference. But when did it make any bigger difference?

O, yes; I know we think of Paul, and of Francis of Assisi, and Savonarola, and

Wycliffe, and Luther, and Wesley, and Booth, and Moody.

But even those men got only a few people to pay attention. The masses of the people went on their stupid way as usual.

We read the big names in the histories, and we forget that only a man here and there got his head above the crowd. And even he was as much hated as loved. He made a difference only to a very small minority of the population in his own day.

Beside, you never can tell until afterward when somebody **does** really take notice.

Do you suppose that the preacher knew it when some word of his made an impression on Johnny Mott, there in Postville, Ia.? The boy was too shy to talk about it at the time.

And there was nobody to notice, at that New Orleans slave market, the gangling gawk from up-river who said to himself, "If ever I get a chance to hit that thing, I'll hit it hard!"

The more I thought the clearer it seemed to me that if you see only what's in front of your eyes you will always be disheartened.

We're all too much like the servant of the prophet, who could see the enemy near at hand, but, until his eyes were opened, could not see the encircling legions of God.

And there's another side of this whole business. Once I read a story about Pontius Pilate, long after he had left Jerusalem.

A man said to him, "Pilate, do you remember a prisoner you had before you once at the Passover, and you let the people have their will on him, so that he was crucified?"

And Pilate said, according to this story: "You see, it was a turbulent time, and there were many prisoners; many crucifixions even. And as to this one man you mention, I do not seem to remember him!"

And yet if it hadn't been for that prisoner, who would have remembered Pontius Pilate?

(Continued on Page 14)



# HOME MISSION DAY—A SOLEMN DAY OF CONSECRATION

## AN EMERGENCY APPEAL

The Rev. Wm. F. DeLong, D.D.,  
Acting Treasurer

The Church and the nation have been passing through strenuous times. These times have brought about new problems. Because of conditions emergencies have arisen. Programs had to be changed. Standards had to be lowered. Some contracts made between two parties a few years ago have been broken. We have been passing through a depression which has brought about a spirit of despondency and indifference on the part of some people. The progress of the Church has been retarded, which means the building of the Kingdom of God into the life of the nation has been handicapped. But such periods through which we are passing dare not stop the onward march of the Kingdom of God. Here is a challenge for us to stand by and support those who have been on the firing line.

Your Board of Home Missions has contracts with about 150 Missionaries who have been our representatives in helping to build the Kingdom of God into the life of North America. These men worked, many of them making great sacrifices. Their salaries are unpaid now to the amount of \$125,000. In many cases the Missions themselves cannot pay the amount of the salary which they promised to pay. In spite of all this these men and their families are carrying on.

In many secular organizations we have emergency appeals and we rise up and meet them, and rightly so. Here is an emergency call from a Board of the Church. The appeal is for that with which to buy bread and clothing and other necessities of life. To some the amount asked for may seem a large sum of money. We have a membership in the Reformed Church in the United States of approximately 350,000, with a total constituency of nearly half a million. Is it saying too much that at least one-third of these should have an extra dollar for this appeal—"DOLLAR DAY FOR OUR HOME MISSIONARIES?" Surely not all at this time can spare a dollar. Will he who has two or more dollars to spare give for those who cannot give?

On this "DOLLAR DAY FOR OUR HOME MISSIONARIES" we are not ignoring the gifts less than a dollar. He who does not have a dollar to give, give what you can and do it with a cheerful heart. Let us all give together and bring cheer into 150 homes between now and the passing of 1934.

## STAND BY THE MISSIONARIES

Mrs. John L. Barnhart, Baltimore, Md.

The world needs nothing so much today as true religion. Without it we cannot expect to be saved from present ills and threatening dangers, and as individuals and as a people be guided aright. Ministers of the gospel are confronted with tremendous tasks which call for the very best that is in them. But they cannot be at their best if worried by the lack of financial support.

There are Home Missionaries who with their wives willingly make sacrifices as far as they are concerned, but it is hard for them to see their children suffer because they do not have the things necessary for their growth, intellectual as well as physical. Some things can be postponed, but not the education of youths. That cannot wait. Soon the young people will be men and women, and, with very few exceptions, their opportunity to get a higher education gone forever.

The members of the Reformed Church should not make such sacrifices necessary on the part of our Home Missionaries, who have been promised and who have well earned their salaries. Jesus said: "The laborer is worthy of his hire." Here is an obligation that should be met, and can be, by concerted action without any hardship on the part of any one. But

## A PRAYER FOR REFORMATION DAY

By the Rev. Gerard H. Gebhardt

Oh, God, our Help in ages past,  
Our Hope for years to come;  
Our Shelter from the stormy-blast,  
And our eternal Home:

We thank Thee that "Thou hast been our Dwelling-place in all generations; that before the mountains were brought forth or ever Thou hadst formed the earth and the world, even from everlasting to everlasting Thou art God!" We bless Thee this day for the Church of Jesus Christ and for the countless ways in which Thou hast preserved and defended it against unrighteousness and error, against corruption and wrong, and art ever separating unto Thyself a holy and peculiar people,—a Remnant without spot or blemish, who shall be for Thee a Leaven of righteousness and truth in a perverse and sin-hardened world.

We thank Thee for the Reformation and for all its heroes of faith . . . for Luther and Zwingli, Calvin and Melancthon, Huss and Wycliffe and Savonarola, and for all Thy servants who stood, resolute and unshakeable, upon the Truth of Thy Word, and who loved not their lives unto the death! O Lord, grant us a measure of their spirit, their courage, their self-sacrificing devotion, their vision splendid, that we may dedicate ourselves unreservedly to Thee and to Thy Son, our Master, in this OUR day, and that we may lift up the Banner of the Church of Christ until the thousand thousands know its might and rejoice in its Light!

To this end, bless our united Evangelical and Reformed Church. May she go on from strength to strength, as Thou dost clothe her prophets with righteousness and dauntless faith, and her sons and daughters with fidelity, power and every Christian grace. Help THIS Church to ever witness a good confession and, true to its sure foundations and its glorious traditions, to stand in the community as one that serveth, bringing Christ to men and men to Christ. As we sanctify ourselves this Reformation Day, may we "put on the whole armor of God" and fight manfully the good fight of faith, whereby only we may lay hold on eternal life!

Prosper all who labor for Thee in Thy Church Universal. Comfort the saddened, cheer the sick and faint, and succor all who stumble and fall. Supply all our necessary wants according to Thine all-wise Providence, and feed us evermore upon the Living Bread until we come at last into Thy Heavenly Kingdom, through Jesus Christ, our Lord!

Amen.

even if some sacrifice is necessary to meet this pressing need, let us cheerfully make it. We shall be happier when our Missionaries receive their salaries to date.

We hear much these days about sharing, and truly this is an essential part of our religion. Selfishness and Christianity are opposite terms. Giving is a necessary part of true living, and only in that way can the Kingdom more fully come.

At the recent annual meeting of the Woman's Missionary Society of the Synod of Potomac, the following action was taken: "We recommend that the women of the Woman's Missionary Societies of the Synod of Potomac make themselves responsible as key women in their congregations in the Home Mission Day campaign for raising delinquent salaries of Home Missionaries." Many women expressed their willingness to serve as key workers in their Churches, but here is a responsibility resting quite as much on the men as on the women. And the challenge of the Lord through the Church comes to them as well as to the women to "get busy" and help see to it that the desired goal of raising \$125,000 in November is reached.

## GOOD SOLDIERS OF JESUS CHRIST

The Rev. Hoy L. Fesperman  
(A Missionary)

The Apostle Paul, while in prison in Rome, wrote to his much loved friend Timothy, enumerating the hardships through which he had passed, and that he was able to endure as a good soldier of Jesus Christ. He urged Timothy to do the same thing. During the past four or five years, the people of the Reformed Church in a large degree have failed in the Missionary cause, in supporting and extending its work. Thus the Home Missionaries have had to endure untold numbers of hardships, but they have been able to endure through the grace of God. They have faced the situation as good soldiers of Jesus Christ. But a great responsibility rests on the people of the Reformed Church to share some of their comforts and blessings with the Missionaries. They cannot, as some one has said, "Room of earth and board in heaven." The salaries of the missionaries are far in arrears, and the problem that is facing the missionaries at the present time is "How much longer will we be able to go without the financial support of the Church?" The Board of Home Missions has set aside Home Mission Day to be devoted to the payment of the back salaries of the missionaries. Will the people of the Reformed Church let this day slip by unnoticed as many have in the past? God forbid that the people of the Reformed Church let such a glorious opportunity to serve the Kingdom of God, slip by. The slogan of the Board for Home Mission Day is, "Dollar Day for Home Missionaries." This means every member of the Reformed Church. Someone has already said, "Whew, a dollar for Home Missions? That's too much." Yes, thinking in terms of the Church I suppose it looks rather large, but for two or three nights in the movies, or smokes for several days, or several trips to the Drug Store, a dollar is a small item. Christ still demands sacrifice, the giving up of something to further His Kingdom. "If any man will come after me, let him deny himself, take up his cross and follow me." Will the Board of Home Missions reach its objective in November? This depends upon the full interest, co-operation and efforts and prayers of the people of the Reformed Church.





Indian Church and congregation at Black River Falls, Wis. This Church is located in the heart of the Indian area served by the Board of Home Missions.

### WHOSE DEBT?

The Rev. Calvin M. DeLong, D.D.

In speaking of our large Home Mission debt, there are those who put all the blame for this unfortunate situation upon the Board. This is most unjust.

In the days of prosperity many mission congregations, carried away by the spirit of the time, erected expensive Church buildings. They appealed to the Board for financial assistance. That the necessary loans might be granted, great pressure was often brought to bear upon the Board through the Classes, influential men in the Church or committees from these mission congregations. In many cases the money was advanced reluctantly on the part of the Board. Now the depression is upon us. Mission Churches are financially embarrassed. The Board receives nothing on the principal which these Churches owe and very little interest. On the other hand, however, the heavy obligations to the various financial institutions from which these loans came originally, must be met by the Board. How, under these conditions can a Board balance its budget?

The reduced receipts on the apportionment also, have caused the debt to pile up. In 1929 these were \$339,122, and in 1933 only \$133,515. Again, in recent years Synods and Classes have voted apportionments for so many other causes and this has diverted monies from home and Foreign Missions, because such items were often regarded as having a prior claim. Since the apportionment in many congregations was not paid in full, this resulted in a heavy loss to the Boards. Much of the work of our Church that is not of a missionary nature, in the strict sense of the term, has been carried on with Home and Foreign Mission funds.

And to what extent are congregations that have been using their benevolent monies to pay congregational expenses responsible for the financial troubles of the Board?

The truth is that this debt was created not only by the Home Board but also by the pastors, members, congregations, institutions, Synods and Classes of the Reformed Church.

If we as a Church could only bring ourselves to realize that this is our honest debt, then we could soon set our house in order. What we need to pay our missionaries' salaries and other debts is not only money. This the 350,000 members of our Church have; but we need chiefly, a consecrated Christian will.

We are spending immense sums for luxury, amusement and recreation. The long lines of automobiles on our highways on Sundays often cause one to ask, "And are we living in a time of depression? If every member of our Church would contribute to the Board of Home Missions

but the price of a single admission to a football game, it would go a long way to set our house in order.

Some one has defined culture as "the ability to distinguish the important from the trivial, coupled with the stamina to hold oneself to the former." We may well ask ourselves whether we are a truly cultured people? Do we realize what the Church and the great work of Christian missions mean to our well-being and happiness? "Render therefore unto Caesar the things that are Caesar's, and unto God the things that are God's."

### "DOLLAR DAY FOR OUR HOME MISSIONARIES"

Rev. H. A. Shiffer  
(A Missionary)

There are several factors in the special appeal of the Board of Home Missions to every member of the Church to contribute at least \$1 during the month of November to pay the salaries due the Missionaries, that should commend it to the favorable consideration of all true and loyal disciples of Christ.

One of these factors is the Board of Home Missions. Because the Church has failed to keep its standard of giving commensurate with the need, the Board has for several years been unable to pay its Missionaries in full, until there is now owing them \$125,000. The Church's sense of appreciation of the splendid constructive work which marks the Board's record of the past should produce an unrestrained impulse to come to its aid in this emergency with her contributions equal to the need.

Another factor in the appeal is the Missionary. When we remember that about 150 Missionaries and their families are bearing an almost intolerable burden that should be shared equally by the whole Church, the situation becomes incredible. Faithfully and hopefully these brethren have been laboring in their respective fields under these most discouraging conditions now for a period of nearly three years. Desperately have they been strug-

gling to maintain their credit and their self respect on a salary shamefully curtailed, in some instances, both by the Board and the mission they serve. How can the Church hope to prosper so long as she permits such practices of social injustice to obtain among her ministers? The appeal for a contribution of one dollar per member places before the Church an opportunity to register its dissatisfaction and its disapproval of such a condition of affairs. We have a firm belief that the Church will use this opportunity, and raise the \$125,000.

But the most important factor in the appeal is neither the Board nor the Missionaries, but something infinitely more vital than either of these. It is the cause itself which both the Board and the Missionaries are endeavoring to promote. Boards may come and go, and missionaries are merely mortal beings, but the cause of Missions is everlasting. It is the very heart throb of the Christian religion. This would cease to exist if it ceased to be missionary. Take the spirit of missions out of the Church and you will completely devitalize her. You will take away her very life. So the way to make the Church successful is by doing the thing for which it exists. Our Church, then, is facing a real crisis. Failing to get the Board out of debt will not merely impair its usefulness and probably send 150 Missionaries on the look out for new positions, but it will moreover reflect a Church that is devitalized and heading toward ultimate ruin. There can be no doubt in any one's mind about the financial ability of the Church to raise the full amount asked for. In fact it is not a question of financial ability. It is a question of moral ability, purely and simply. This appeal, then, is the acid test of the reality of our Christian profession. And upon the response will certainly depend the future growth and development of our Church.

### UNHAPPY "BANKERS"

By the Rev. Purd E. Deitz

Like most of our Consistories in these days, the Board of Home Missions is forced to spend the bulk of its time discussing financial problems when we would like to be laying plans for the strengthening of the Kingdom work wherever it needs the sustaining hand of organized Christianity. We recognize that the era of expansion is ended and that the period of intensification has begun. To consolidate the positions we have won and to make our Church work more effective among the groups of greatest need is to be our new objective in the new day—and how we long to be able to do more than we can at present! For example, we should like to do among other underprivileged groups what we have been able to do among Winnebago Indians, Japanese, and Hungarian-Americans, and the like. But meanwhile we cannot even unite honorably with the corresponding work of the former Evangelical Synod until we straighten out our finances, and put under liquidation the obligations of the Church. Instead of being a Board of Christian strategy, we are an unhappy group of "bankers".



Children of First Hungarian Church at Morgantown, W. Va. These children are from families employed in the northern West Virginia coal fields.



For our Board is bearing a large share of the Church's financial burdens, through loans to congregations, many of which have since become self-supporting, and who promised us interest at low rates and payment of the principal. In this way we became the "bankers" to the Church, and our financial predicament arises from the fact that today when the congregations owe the Board sums aggregating a million and a half, we are in turn so greatly indebted to banks and bond holders that our work is severely crippled and we cannot pay even salary grants in full. Our unhappy "banking" situation arises from the fact that too few Churches recognize their obligations to the Church at large; in addition to which must be added the terrifically shrunken apportionment receipts.

The debt liquidation movement begun among individuals to amortize a part of the Board's debt to the banks, and among congregations to amortize their debts to the Board, is helping tremendously, and if continued over a period of years will put our "bank" in a highly solvent condition. Meanwhile, the missionaries suffer because the Board's "banking" functions are so restricted, and unless apportionment receipts are greatly improved, will need to suffer even more, alas! The only answer to which is, that the whole denomination must learn to suffer together. A real effort on Home Mission Day can turn the tide.

#### A WORD TO MINISTERS

The Rev. H. J. Miller

Home Mission Day this year is of special significance. Dollar Day should have an especial appeal to our ministers throughout the denomination because the funds received will be used to pay the back salaries of our Home Missionaries. If ministers this year do not put forth every effort in their congregations in behalf of this fund, they are not playing fair with their Home Mission brethren in the Christian ministry. If I were a Home Missionary and I had not received my salary for six months, I would confidently

look forward to Home Mission Day when my fellow ministers who are serving well-established congregations and for the most part had been receiving their salaries regularly, would come to my rescue. I would have a right to expect that. It is simply an application of the Golden Rule, "Do unto others as you would that they should do unto you." It is an ethical question, one which we cannot easily sidestep unless we do violence to our sense of brotherhood. "Bear ye one another's burden and so fulfill the law of Christ." This is one of our primary tasks for November.

#### EMPTY HANDS

By the Rev. John C. Horning, D.D.

Big hands, little hands, the empty hands of two hundred missionaries and their families, appeal to the members of the Reformed Church for help on Home Mission Day. Be one to give One Dollar or more toward raising the \$125,000 which your Board of Home Missions owes the mission pastors in back salaries. This amount has accumulated in the last two and more years, during which time the apportionment offerings have decreased by that amount and more.

Through many self-denials the missionaries have uncomplainingly borne this burden which all should share. One missionary speaks of all but three of his men

being on direct relief and that has been cut to \$3.60 a week per family. He speaks of the serious handicap arising from his wife's illness, and then adds: "On top of this the Building and Loan again threatens foreclosure on our home and we hope the Board in the near future will again be able to give financial assistance, as will enable us to come to a little peace of mind. The future of the work is most hopeful."

Another reports: "The arrearage in my salary has caused me to experience the hopeless lapsing of life insurance, one year in arrears in rent and the inability to meet notes in bank."

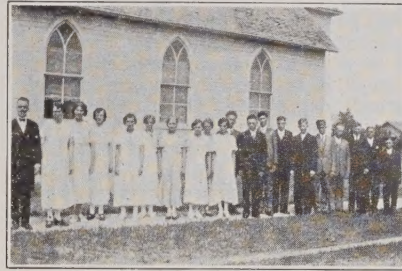
A western missionary was reduced to kerosene lamps because his electricity was cut off and this due to the inability to pay bills. I learned, but not from him, that members brought in provisions for the family.

One other reports: "We did not starve even if the privations were severe, but it was and is tough going. And when we did not know what to do next a way was provided. I believe in miracles today more than ever."

These and many other privations do not allow our mission pastors, whose salaries have been reduced several times, to do their best work for the Kingdom.

These self-sacrificing servants of the Church have furthermore relieved the Board of the payment of an additional \$60,000 of back salaries by taking that amount in the form of insurance through the Board's Mortgage Redemption Plan. A like per capita amount taken by all the ministers of our Church would have enabled the Board to go beyond the goal of \$300,000, not to mention the membership of our great Church. This insurance will at maturity benefit the missionaries and their families, but further help is needed now.

Let the members of the Reformed Church match the sacrificial spirit of our mission pastors by giving One Dollar or more for their immediate relief. Help the Board to get out of debt—to the missionaries—by Christmas. We can do it if we will. Will you?



Confirmation Class in North Dakota. This is one of the many Missions of the Board of Home Missions and is under the guidance of Rev. Gottlob Gaiser.

## War or Peace

PROFESSOR DAVID E. FAUST

Now that we are seeking to eliminate war from our midst, it is well that we study the records of the past. Historians and political philosophers turn to the history of Greece and Rome, to the history of Europe, or to the history of our own country for the laws of cause and effect in past wars. The prophets of the pulpit turn to the Holy Scriptures for Divine decrees against war. There are well-known passages that have been quoted over and over in the effort to turn mankind from the evils of hatred and strife to the blessings of friendship and peace. I am going to direct our attention to an occasion in Old Testament history that will combine prophetic insight with historic cause and effect.

In the 15th Chapter of I Samuel, we find the account of a battle between the Israelites and the Amalekites, traditional enemies, dating from the desert journey under Moses down to the time of David. Before the battle Samuel, the spokesman of Jehovah, commanded Saul as follows, "Now go and smite Amalek, and utterly destroy all that they have, and spare them not, but slay both man and woman, infant and suckling, ox and ass" (I Samuel 15:3). Saul went out to the battle and returned victorious, he had utterly defeated Amalek, but had saved the king, Agag, alive. He had also brought back "the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good, and would not utterly

destroy them; but everything that was vile and refuse, that they destroyed utterly." After Saul returned from the battle and

#### A PSALM

Sing praises unto the Lord, ye dwellers of the city;  
Exalt His most holy Name, ye farmers of the country.  
For it is unto the Lord, who reigneth from on high;  
To the God of our salvation, who ruleth over all;  
That we open out our hearts, in thanks so oft and long;  
That our lips do always speak, in praise for evermore.  
It is He that doth supply for us our daily bread;  
Jehovah God provideth our every earthly need.  
Then come unto His temple, ye men in every town;  
Gather round His holy shrine, elect from all the land;  
Sing unto His majesty, in praises loud and long;  
Kneel before our God and King, the Father of us all.

—Gerald W. Dieter.

Catawba College.

had set up a monument or trophy commemorating the victory, he was met by Samuel. Samuel was angry at Saul for disobeying God's commands. When he asked Saul what he was doing with the sheep, Saul quickly replied that he intended to offer them to the Lord. If Samuel had not questioned him, the sheep would probably never have seen an altar, but would have found themselves calmly grazing among the flocks of the king and his soldiers. When Samuel saw Agag, the conquered king, he asked that he be brought to him. Agag came cheerfully, thinking that he had escaped death. Samuel leaped upon him and hewed him in pieces. Then Samuel denounced Saul as not fit to be king, and as an offence to Jehovah who had chosen him. Obedience was more desirable than sacrifice. Samuel departed to Ramah and refused to have any more dealings with Saul.

This story is a rather difficult one for many of us to understand. How could a good God request a king to make war on men, women, children, and all their flocks? You answer it was the law of the desert, the law of blood revenge. Blood revenge might require that the law of survival of the fittest demand that the enemy tribe be exterminated so that no male relative be left to get revenge. Experience with the taking of captives and reducing them to slavery had taught them that it was better to destroy all of the men. Why destroy the women, children, and the



beasts? Let us turn to the late priestly law of booty as recorded in Numbers, chapter 31. Here we find that the prey was to be purified and then to be divided equally between the warriors who had gone out to battle and the members of the tribes who had remained at home.\* According to this ancient law, there was to be no distinction between the ex-soldier and the citizen who had pursued the arts of peace.\* If this is the law of the desert, then we cannot account for the order from God through Samuel to Saul to destroy all of the women, children, and live stock. Through reading elsewhere in the Old Testament and in Semitic history, we learn that women, children, cattle, gold, etc., were always preserved as legitimate reward for the victor. Why then the command to utterly destroy Amalek? Let us look to Saul and the subjective effect of the victory upon him. Was he fighting for the freedom of his people, was he fighting for his God, or was he fighting for the glory of Saul, and for praise from the folks back home as he victoriously marched home with the captured king in chains behind his chariot? Samuel knew his man. Before the battle he had told him that he was fighting for Jehovah to liberate His people from slavery.

Again, we have the king taking the prey as his own property. He may have rewarded his soldiers with a just portion of the spoil, but it would have meant private gain for doing a public duty. For example, Rome is considered the most warlike of all the ancient people. Why? The system of the military triumph with its glory for the conquering general led entire families to vie with each other in starting wars so that they could out-glory the glory of their rivals. The Roman armies were paid for their share in the victory with all the loot they could get from captured cities. History records a long record of inhuman atrocities committed in the name of prey or pay for the conquering benchmen who made the victories of the noble class possible.

Saul was condemned not for disobedi-

\* See also Samuel 30:24.

### RELIGION MORE IMPORTANT THAN LEGISLATION

At a meeting of the Executive Committee of the Religion and Welfare Recovery Movement, held at the Lawyer's Club, New York City, Oct. 26, Mr. Walter W. Head, of St. Louis, who is president of the Boy Scouts of America, said:

"In these days of economic distress, it is more than ever important to keep our spiritual and social forces at their best. Never were they more needed than now. The National Committee for Religion and Welfare Recovery believes that we all need to be brought back to the deepest religious sanctions upon which all that is best in our human life depends. Governmental measures can never take the place of spiritual values. Taxation can never be a substitute for altruism and philanthropy. The state can never legislate us into brotherhood. The Church and Synagogue are the best expressions that we have of those spiritual motives which have ever been and ever must be, the main sources of strength for our moral and social well-being. The purpose of this movement is to re-awaken our people to a deep sense of these realities at a time when they are in danger of being obscured by the current discussion of economic theories and the search for material gains which depend for their own value upon the faithful stewardship of life, service and earthly goods."

ence in itself, but for using a public trust, for using his God and his people for wars for personal glory and private gain. Samuel was declaring, "Thus saith the Lord, thou shalt not serve him asking for your own ends." Obedience to God means to put God first. Those were primitive times; primitive methods had to be used to meet

primitive enemies. If it required destruction as over against captivity with its accompanying inner decay, destruction was safer. How often history records the defeat of the conquerors by the conquered captives! If the enemy had been conquered and given his freedom, another story might have resulted.

We are attempting to outlaw war today. We will not outlaw it until we take the private profit out of it. Woodrow Wilson declared this principle when he refused to take territory or indemnities for the public loss of the United States in the late great war. This is why he insisted upon mandates instead of seizure of the colonies of the conquered countries. Administer the booty as a public trust for the benefit of the people in those countries rather than for empire gains or world power for the victors. We dare not let war be profitable and expect nations to cease to be warlike any more than we dare let private crime be profitable and expect to have no criminals.

We must glorify the heroes of peace and not set up so many monuments to glorify battlefields or war heroes. Our habits will follow our thoughts. It is the task of the periods of peace. It is the task of the apostles of peace to restrain the glory of the individuals who do valiant work so that the work will always be greater than the individual who performs it. It is our duty to remove all private profit from war, so that those who do have to fight will do it for the good of the state and of humanity. If these two things are emphasized by the men of God today, war will lose its glamour and its insidious profit, both of which exalt the individual above freedom or the good of his social order. If we do this, we shall declare with Samuel, "Thou shalt not bring back any captives to exalt your fame, and thou shalt not make any profit out of God's task." Then we shall know why Saul disobeyed the Lord. Then shall we have a people who love freedom, who love their fellows, and who will not love war any more.

Catawba College,

Salisbury, N. C.

## Suffering in God's World

(An excellent discussion of a theme in which all of us should be deeply concerned, read at the Lancaster Spiritual Conference and published by request)

ROBERT F. REED

(Continued from Last Week)

Is it not well for us to remind ourselves from time to time of the incontrovertible fact that the school of life is conducted primarily in the interest of the pupils who attend it? If pupils in this school are fully assured, if they in some way can lay hold of the conviction, that the school of which they are a part is maintained in their behalf, they are assuming an attitude that cannot help but be wholesome. If in some way the adverse experiences of life can be made to signify something to us, if they can be made to yield something of real value to us, it will be at least not impossible to wrestle with them so as to overcome such of them as can be surmounted; in any event, in combating them, to develop the different qualities of heart and mind that are so commendable when in evidence on the part of men and women.

We recognize the danger that we may encounter at this point. As soon as we leave general principles and consider specific cases of suffering we are at once confronted by problems that seemingly admit of no solution whatever and therefore cause us to become more or less bewildered. Suffering very often appears to be without rhyme or reason. People can put up with almost any experience or condition of life provided they are able to see

a good reason for the circumstances in which they happen to be. The difficulty with so much suffering is that it defies every attempt at explanation. It was at this point in the problem that John Fiske introduced his story of the Hermit and the Angel disguised as a traveller, a story that the monks of the Middle Ages originated. Lincoln's death is usually explained readily on the supposition that as a reconstructionist he would very likely have been an utter failure. Providence therefore removed him from the scene of action before he had a chance to spoil the excellent record previously made. But this solution is too simple and probably it is not correct. It seems as though the men who were selected later on by Providence to do the work that Lincoln would ordinarily have done had he lived were not exceptionally successful either. Why not then put the blame where it really belonged? It was after all John Wilkes Booth who shot Lincoln. Leaning too hard on Providence in this deplorable event in our country's history might result in having some one come along who would have the temerity to claim that whoever was responsible for Lincoln's death was according to all appearances more or less clumsy in handling the affair, removing Lincoln from the sphere of action and putting others in his

place who certainly in turn likewise bungled matters terribly.

Therefore we admit that it will be a comparatively easy matter for almost anyone to introduce case studies of suffering that are not very readily disposed of; to cite instances that baffle the most resourceful minds. According to Gilkey, in "What Can We Believe?", some years since the following question was submitted to Dr. Cadman: "I am a man seventy-four years of age, and I find myself utterly unable to explain the following situations. In 1895 my wife, sick with melancholia, took her own life. In 1901 my oldest son died of a fever. In 1920 my oldest daughter committed suicide during a period of mental depression. In 1924 my only remaining son and his two children were burned to death in their own home. My question about life can be summed up in one word, Why?" The record does not inform us what Dr. Cadman's answer was. We do want to state as emphatically as we know how that the man's question may have been wholly unanswerable. But on the other hand we do want to say with no less emphasis that after all the question might not have been very difficult had the family physician been consulted in the case of the deaths due to mental conditions, or again had the man's neighbors



and friends been given the privilege to testify as to the relation between husband and wife. After that, one sad experience simply and easily might have led on to the next one following it. Both the fever and the fire may certainly not be regarded as events entirely beyond the control of the several families concerned.

Frequently, we must admit, it is impossible to fathom the cruel facts of life. At the time there appears to be no explanation whatsoever of the sad loss people are called upon to sustain. Perhaps the only course open to us while the waters overwhelm us is to counsel and practise patience and let the days to come, if they can, shed some light upon the catastrophe. "Milton may lose his eyesight"—a total loss so far as man can judge. "But the love that made him works inward, giving him keener vision of things unseen."

While for the persons directly concerned it is exceedingly difficult if not utterly impossible, at the time, to see the wisdom of a benevolent Providence in the experiences they are compelled to undergo, in so far, in the end, as there is a way out of

the trying circumstances, it is to be found in an attitude of trust in the powers that be, that the sun will again smile upon them. If we can be certain of God's unfailing devotion to our best interests, if we feel that He is somewhere underneath the sorrow, and in the pain, is keeping watch over us, not losing faith in us, in spite of our poor showing and oftentimes our foolishness, giving us still another chance, then almost anything is within our reach and ultimately possible for us. In other words, the school exists, in spite of all appearances to the contrary, for our benefit.

#### B.

Talk about individual training, the training of which we hear occasionally in certain groups of men interested in the intellectual progress of our youth, the training that every wide-awake teacher would like to give to everyone of his pupils. In the school of life you have this kind of training to perfection. In the schools that we attended, in the schools that your children frequented, the only teaching was

that known as mass instruction. And from all likelihood in view of the attitude that so many people in our day take in relation to the problem of education, our boys and girls for a long time to come will have to be satisfied with this mode of instruction. And what crimes are thus perpetrated upon the children of today in the name of economy! But on the other hand in God's university the peculiar needs of every individual receive the closest attention. The all wise Teacher is fully aware of every potential power of which every one of His many pupils is capable. Being far more genuinely interested in every single one of His pupils than the most alert teacher can possibly be interested in his pupils, He of course will provide every opportunity for the development of such powers, giving to one of them such particular attention as his individual case may call for, and to another likewise whatever special watchfulness he may have to have, and all along, certainly He will be mindful of the highest and best of all of His children.

(To Be Continued Next Week)

## NEWS IN BRIEF

### ATTENTION! BOOK NUMBER CONTEST

The "Messenger's" annual Book Number will be issued on November 29, and we aim once more to feature the contest which has aroused so much interest among our readers in recent years. We desire to publish again a few letters from the men and women of the big "Messenger" family which tell us in YOUR way, and from YOUR point of view, WHAT BOOK YOU HAVE READ DURING THE PAST YEAR THAT YOU HAVE ENJOYED THE MOST, THAT HAS HELPED YOU THE MOST, AND THAT YOU WOULD MOST LIKE OTHERS TO READ. The "Messenger" offers a prize of \$5 for the best letter of NOT MORE THAN 200 WORDS on the above suggestion. Books will be given to the writers of the letter ranking second, third, fourth, fifth and sixth. All such letters must be in the Editor's office by November 12. (Name of titles, authors and publishers must be given at the top, but will not be counted in the 200 words.) Write plainly on one side of a sheet and give an assumed name to your article, giving your name and address on a separate sheet. Will you, in this way, help to "pass on" the best books to other readers? There are many who say that they have been inspired to read good books by the suggestions in this Book Contest in the "Messenger." The time is short. Won't you do it at once? We greatly covet your co-operation—and do it within 200 words! This is the last call!

### CHANGE OF ADDRESS

Rev. Harold E. Ditzler from Edinburgh, Scotland, to Lock Haven, Pa.

Rev. J. G. Dubbs from Allentown, Pa., to 1851 S. 13th St., St. Petersburg, Fla.

Rev. Sterling W. Whitener from Rockville, Mo., to 89 Hunter St., Tiffin, O.

Rev. Charles R. Zweizig from 105 W. Jackson St., to 753 W. Locust St., York, Pa.

### BOWLING GREEN ACADEMY

If you needed \$100 to pay two month's salary and have only \$69, what would you do? It is not a difficult question to answer, when you first use some addition, and then subtract. Last week we said \$63 received. Now we add \$5 from Mr. Edgar

Whitener and \$1 from Mrs. Helen Stuber's S. S. Class, St. Mark's, Cressona, Pa. Total \$69. We await with hope and patience the usual response from the many friends of Bowling Green Academy. Please make all checks payable to Dr. Paul S. Leinbach, 1505 Race St.

Our Thanksgiving Number will be issued Nov. 22, and the Book Number Nov. 29.

The pastors of Schuylkill Classis exchange pulpits on Home Mission Day, Nov. 11.

**Wanted:** A physician for a promising rural field—preferably a member of Reformed Church. Hospital within 6 miles of field. Address, D—"Messenger" Office, at once. Give particulars.

Dr. Wm. H. Sassaman, Theological Seminary, 1920, is now Professor of Anatomy in the College of Physicians, Western Reserve University. He was a recent lecturer before the American College of Surgeons.

Rev. and Mrs. A. S. Peeler, of Lovettsville, Va., each lost a near relative recently: Mr. Peeler, his brother Charles, a successful business man and Church worker in Lenoir, N. C.; Mrs. Peeler, her mother, who was a charter member of our Church in Salisbury.

The Fall Communion was celebrated in Olivet Church, Philadelphia, Dr. Maurice Samson, pastor, on Oct. 28, with a fine attendance. Good percentage of congregation communed. The impact of the united Roll Call Campaign is becoming evident. 7 new members received: 5 by certificate and 2 by reprofession. Offering, \$185.

Elder H. C. Heckerman, of Bedford, Pa., who has been so successful in inspiring large delegations to the quadrennial conventions of the World's Sunday School Association, has again been asked to build up Pennsylvania's delegation to the 1936 convention, which is to be held in the fine city of Oslo, Norway.

"I consider this week's issue to be the most informing and inspirational piece of religious literature it has been my pleasure to read for many years." So wrote Rev. Mr. Jefferies of Baltimore, in sending for sample copies and supplies to make an immediate canvass for the "Messenger."

"The Reformed Evangel" is the name of a new monthly of 16 pages and cover is-

sued in the interest of Trinity Evangelical and Reformed Church, Philadelphia, Rev. Purd E. Deitz, pastor, and some other Philadelphia congregations. It is published by the Message Pub. Co., 1304 Race St., with Dr. A. G. Peters as Contributing Editor, and H. W. Garrett as Business Manager.

This is the "last call" on the Book Letter Contest for 1934. All letters are due Nov. 12.

Rev. Hobart D. McKeehan, pastor of the Abbey Church, Huntingdon, Pa., will be the speaker at the Armistice Day services at Juniata College. Mr. McKeehan delivers more addresses outside than from his own pulpit. Good Literature and "Messenger" Day was observed in Abbey Church with special address Nov. 4.

On Oct. 23, 120 mothers attended a banquet at St. John's Church, Mifflinburg, Pa., Rev. Ira W. Frantz, pastor, given as the opening of a series of meetings when every-day problems confronting parents will be studied. The banquet was served by daughters in the S. S. rooms, which were attractively decorated, in keeping with the Hallowe'en season.

The Northampton Co. Convention of the King's Daughters was held Oct. 23 in the old First Church, Easton, Pa. Mrs. Floyd Lear of the host society gave the address of welcome. At the well-attended evening session Mrs. A. D. Thaeler, of Irvington, N. J., made the address. The pastor, Rev. Geo. A. Creitz, conducted the devotions, and Organist Charles Maddock gave an enjoyable recital.

The Rev. Harold E. Ditzler, who for the past three years has been the associate of Dr. James Black in the pastorate of St. George's West, the noted Church in Edinburgh, Scotland, while pursuing graduate studies at the University of Edinburgh, has resigned to accept the call to the pastorate of St. Luke's Church, Lock Haven, Pa., to succeed the late Rev. Wm. E. Harr. Mr. Ditzler entered upon his new work last Sunday.

The Federation of Evangelical and Reformed Women met in Memorial Church, Toledo, O., Rev. Perry H. Baumann, pastor, Oct. 25, with Mrs. Carl Roeck presiding. Mrs. Lidia Riedaman of the Genoa Evangelical Church, spoke on Evangelical Church in India and Honduras. Mrs. A. J. Dauer, Toledo, spoke on Reformed Mis-



sionary activities. \$40 was voted to our Indian Mission at Neilsville, and \$15 to the Old Folks' Home, Upper Sandusky.

In St. Mark's Church, Cressona, Pa., Rev. N. H. Fravel, pastor, Rally Day was observed Sunday morning, Nov. 4, with a combined service of congregation and Church School, which was well attended in spite of the downpour of rain. The auditorium was beautifully decorated and the special music in which two surpliced choirs participated, was well rendered. In the evening Church Paper Day was celebrated. The speaker both morning and evening was Dr. Paul S. Leinbach, of the "Messenger."

Three events were observed at Salem-Zion Church, Philadelphia, on Sept. 30: the congregation again occupied its redecorated sanctuary for the first time; Harvest Home service held in the morning, and the pastor, Rev. A. W. Klingner, preached his parting sermon; Rally Day observed in the afternoon and evening, when the pastor preached on "Overcoming Handicaps." Rev. Mr. Klingner is now available for supply work or a regular pastorate. He may be reached at 6554 N. 5th St., Phila., Pa.

In St. John's Church, Holgate, O., Rev. Otto Stockmeier, pastor, Rev. Perry H. Baumann spoke on "Understanding the Will of the Master," at the Harvest Home services. Rev. Mr. Stockmeier has been doing a fine piece of work in this congregation and has the confidence and love of all. In the afternoon, Mr. Baumann accompanied Mr. Stockmeier on a 100-mile trip to a funeral. In the evening Mr. Baumann preached on "The Saving Grace," at Liberty Center.

Among the outstanding events during the summer in the Armstrong Valley Charge, Rev. Guy J. Moyer, Halifax, Pa., pastor, were the observance of the 146th anniversary of the founding of St. Peter's (Fetterhoffs) L. and R. congregation on June 24; the annual reunion of the charge on Sept. 1; the Baptismal-Confirmation service at St. Jacob's (Millers) congregation on Sept. 23, and the membership of the congregation was doubled at this service. The annual Harvest Home services held in October.

Rally Day was observed in Zion Church, Womelsdorf, Pa., Rev. H. J. Miller, pastor, Oct. 7. At the S. S. session 359 were present. The offering for special local purpose was \$426. At the evening service addresses were given by Dr. Eugene L. McLean, Philadelphia, and the pastor. Communion celebrated Oct. 14 with services at 8 and 10.30 A. M. Young People's Day celebrated Oct. 21, with the young people in charge of the evening service, the pastor preaching the sermon.

In Memorial Church, Toledo, O., Rev. Perry H. Baumann, pastor, the renovation of the parsonage has been completed; about 50 members and friends contributed their services, and many responded to the S. S.'s Birthday offering campaign for funds for the cause. Renovations included repairing roof, new spouting, painting the exterior, painting and papering interior, cutting in arches, etc., and laying linoleum in kitchen. The workers and officers were given a supper by the consistory, with about 70 present. Mr. Baumann preached at the Harvest Home services of the Evangelical Churches at Elliston and Genoa, recently.

On Thursday evening, Oct. 25, Rev. Saris Papajian was installed as pastor of St. Luke's Church, Kittanning, Pa. The Committee of Installation appointed by Clarion Classis consisted of Revs. Wm. F. Ginder and Jacob F. Painter, and Elder Henry C. Holley. The charge to the pastor-elect was delivered by Rev. Mr. Painter and to the congregation by Rev. Mr. Ginder. Rev. Ralph S. Weiler, a close friend of the pastor-elect, delivered the address. After the service, the congregation gave a delightful reception to the new pastor and family, with local pastors, installation committee and friends as guests.

Participation in the Book Letter Contest is a favor you can render to others. If you have read a book that has really helped you, why not tell us about it?

Christ Church, Hartville, O., Dr. A. C. Renoll, pastor, observed Home Coming and Church Building Fund Day, Oct. 28, when Dr. Chas. E. Miller preached in the morning. The Church was beautified with autumn bloom and the congregation was one of the largest. Under direction of the Aid Societies, dinner was served at noon. A fellowship service was held at 2.30 P. M., with addresses by Rev. Chas. H. Schory, Dr. Chas. E. Miller, and several laymen, including Elder Martin Coy, treasurer of E. O. Classis. Offering for Building Fund was \$6,300. The congregation has paid \$10,000 on its indebtedness during the past 3 years.

Salem Church, Catasauqua, Pa., Rev. W. A. Kratz, pastor, had the honor of entertaining 2 Classical bodies during the week of Oct. 15. The Fall meeting of East Pennsylvania Classis was held Oct. 16-17; Tuesday evening's session was in charge of the Committee on Christian Education. A demonstration of a workers' conference was given by the officers and teachers of Salem S. S. The Fall Institute of the G. M. G. was held Saturday of same week, with registration of 121. An impressive candlelight service concluded the program when Chas. LeGalley, former teacher of North Japan College, spoke on "Forward with Christ."

#### SPECIAL NOTICE

The YEAR BOOK and ALMANAC for 1935—the first joint publication of the new Evangelical and Reformed Church—will be ready for distribution by Nov. 15.

This will be your textbook for information and inspiration—the indispensable book for every loyal Church family.

You'd better place your order promptly with your pastor.

Rally Day was observed in St. Peter's Church, Frackville, Pa., Rev. Adam E. Schellhase, pastor, with attendance of 348 and offering of \$231.66. The highlight of the day was when Hon. Roy P. Hicks, President Judge of Schuylkill Co. Courts and Supt. of S. S., on behalf of the School, paid recognition to Miss Flora Bower, who for 40 years has been a faithful teacher and supt. of the primary dept. After paying a fine tribute for such unswerving loyalty, Judge Hicks presented Miss Bower with a beautiful lounging chair and a Holy Bible. Miss Bower, daughter of the late Rev. T. J. Bower, organizer and pastor of St. Peter's Church for 22 years, first assisted her mother as a teacher in the Primary Dept. and on her death became the supt. of the department, where she continues to serve in a loyal and efficient manner.

The Church School work of Salem Church, Shamokin, Pa., Grant Potteicher, supt., and Wm. F. Grow, religious director, has been progressing wonderfully. Promotion Sunday Oct. 7, when about 300 were promoted to various departments. The teaching staff has been increased. A Church Workers' Conference and supper was held Nov. 5, when problems confronting the School were discussed. The honorary supt. and veteran teacher, Mr. Wm. J. Weist, is a great inspiration. On Oct. 28, Rev. John Smeltzer preached his farewell sermon as the faithful assistant pastor. Each department of the S. S. cele-

brated the Hallowe'en season, with assembly and class rooms decorated, and sociable evenings to cement bonds of friendship and service.

The people of the Manchester, Md., Charge, Rev. Dr. John S. Hollenbach, pastor, responded to the appeal of Hoffman Home and gave a considerable supply of fruits and vegetables. The interior of Trinity Church is being renovated to the extent of painting walls and ceilings in auditorium, vestibules and S. S. rooms, painting of pews and wood-work and installation of new carpet and new lights. Among the rededication features will be: Rededication sermon by Dr. J. Kern McKee, president of Potomac Synod, on Nov. 18, at 2.30 P. M.; concert by "The Community Men's Choir," Waynesboro, Nov. 22, at 7.45 P. M., under direction of Rev. Samuel E. Lobach. Dr. J. L. Barnhart will preach on Nov. 23, at 7.30. Church Paper Day will be observed in December.

The School of Milton Ave. Church, Louisville, Ky., Rev. John W. Myers, pastor, has been selected as one of the 10 S. S.'s of the former Reformed Church, as an Experimental Center for the Fellowship of Christian Workers. A definite program of advance and enrichment is being planned for the School year. 64 scholars attended the Church session every Sunday from Oct. 1, 1933, to Sept. 30, 1934. On Nov. 1, the pastor addressed the Louisville Ministerial Association on "Modern Trends in Religious Education; more than 100 ministers attended. The athletic club of the Church sponsored a minstrel for 2 nights in September. A survey of the community is being completed and the S. S. attendance is far in advance of last fall. The pastor's wife had a major operation in the Kentucky Baptist Hospital on Oct. 22, and was able to return home much improved after 10 days.

The parsonage of Bethany Church, York, Pa., Rev. Chas. R. Zweig, pastor, was joyously dedicated Oct. 21, and is of Dutch Colonial design, modernly equipped and amply appointed. Though the congregation was founded 36 years ago and has a present membership of 600, they had never possessed a parsonage. Families and organizations have been generous in their gifts. Mr. Grayson T. Sauer, chairman, Allen T. Fishel, David H. Paules, Harry King and the pastor served as the Building Committee. Mr. Harry A. Lenker was the architect and Mr. Harry Hamm, the contractor. Preliminary to the Kingdom Roll Call, the "Kingdom Callers" are meeting each Friday night in November for conference and instruction. The building of the parsonage will not hinder the payment of the Apportionment in full.

In First Church, Rising Sun, Ind., Rev. Urban F. Johansmann, pastor, the program on Missionary Education will come to a head with the Kingdom Roll Call on Nov. 25. Among the evening services thus far have been, an Open Forum conducted by the Men's League; a program of worship, inspiration and song, by the women; a Chinese program presented by several girls of the S. S., and at the same service a film on China. The films of the Winnebago Indian Mission have been used and a film of the work among the Japanese in California will be used. "Sunlight or Candlelight", a play based on missionary effort in Japan, by several of the young people, will close the missionary offering of the year. On Oct. 28, Rev. Mr. Johansmann officiated at the installation service of Rev. Wm. J. Halfter as pastor of First Evangelical Church, Aurora, Ind. The members of First Church visited the Aurora Church Oct. 28; in turn, the Aurora Church will be guests of Rising Sun on Nov. 25.

Interest in the Kingdom Roll Call is reaching fever heat in some of the Classes. Several Classical Committees report that almost every congregation of their Classes will begin the Roll Call on November 25 and complete it in the few weeks that fol-



low. The Executive Committee of the General Synod is sending out large quantities of literature to help in the training of the canvassers and in cultivating the members. Nothing is furnished except upon request. The first mail on the morning of Monday, Nov. 5, brought requests for more than ten thousand pieces of printed matter. The Executive Committee offers "The Kingdom Roll Call—Making the Every Member Canvass," a copy for every canvasser, and a "Canvassers' Report Sheet" for each pair of canvassers. For every family it offers the little "Church and Cross Card," which is a reproduction of the Kingdom Roll Call Poster, and "Our Kingdom Work" which outlines all of the missionary and benevolent work of the Evangelical and Reformed Church.

St. Paul's Church, Pittsburgh, Pa., Rev. Louis G. Novak, pastor, held a corn roast at North Park the latter part of September. This is an annual outing sponsored by the Y. P.'s Society. Rally Week was observed Oct. 8-14, including 3 nights of programs: Men-Boys' Night, Ladies-Girls' Night, and Family Night. Rally Sunday observed Oct. 14, with services in charge of S. S. Among the Reformed and Evangelical speakers were: Rev. Messrs. Krause, Ittel and N. E. Smith. The Ladies' Aid Society held a successful bake sale at Mansmanus Dep't Store in East Liberty. Harvest Home and fall Communion celebrated Oct. 21; the Church was appropriately decorated and a goodly number attended the Lord's Supper. On Nov. 2, the Cadets, Co. F., under leadership of Capt. Bernard, gave a demonstration of their work in the Arsenal High School auditorium. The pastor and Elder J. Jahn represented St. Paul's at the fall meeting of Allegheny Classis.

Harvest Home celebrated on Sept. 23 in Emanuel Church, Minersville, Pa., Rev. O. R. Frantz, pastor, with fine attendance and beautiful decorations. Bringing canned goods was inaugurated and 33 cans were given to Bethany Orphans' Home. Rally Day observed Oct. 21, with good attendance; in the evening the Church School presented a Biblical drama, "Whatsoever Ye Sow", to a capacity audience. Special Rally Day offerings, \$133. Fall Communion, Oct. 28, with large percentage communing. The Consistory has ordered the observance of Home Mission "Dollar Day", during November, and is also contemplating an Every Member Canvass. On Oct. 7, the pastor attended the 200th anniversary and reunion of the catechumens of the old historic Egypt Church in Lehigh Classis. He was confirmed here in 1883 by the sainted Rev. Dr. Samuel A. Leinbach. Rev. Mr. Frantz delivered the principal address in the afternoon. Mr. W. Miller Price, son of Emanuel and student in the Lancaster Theological Seminary, filled the pastor's pulpit in his absence.

The Conference on Christian Education for the Classis of North Carolina was held at First Church, Salisbury, N. C., Nov. 1, in charge of Rev. H. L. Fesperman, Lincolnton, chairman of the Classical Committee on Christian Education. Dr. N. C. Harner was the out-of-state speaker, and in the morning delivered an address on "The Workers' Conference." In the afternoon he spoke on "The Christian Home Emphasis." Dr. D. E. Faust delivered a lecture on "What is Worship?", and Miss Myrtle McDaniel, Director of Leadership Training of the N. C. State S. S. Association, led a model worship service. Standard "B" was presented by Dr. Lee A. Peeler, and all schools were urged to measure themselves by this Standard. In the afternoon the Conference met in groups: Children's Division, Mrs. Lee A. Peeler, leader; Y. P.'s Division, Mrs. Herbert Coble, leader; Adult Division, Rev. Wm. C. Lyerly, leader, and the Minister's Division, Dr. N. C. Harner, leader. Rev. Mr. Fesperman brought the closing challenge of the Convention.

Reformation Sunday was observed Oct. 28 in St. John's Church, Bellefonte, Pa.,

Rev. E. W. Moyer, pastor. The morning sermon was on "A New Reformation Era in Europe" and programs issued by the Central Bureau for Relief of the Evangelical Churches of Europe were used. Voluntary individual subscriptions for this much needed work were received. The evening service was addressed to th Y. P. on "What Were the Causes for the Reformation?" The last Sunday night of each month the Junior choir leads the singing and renders an anthem. Nov. 4 was Christian Education Sunday, the pastor preaching on "Christ in the Life of the Home." "Dollar Day" for Home Missionaries will be observed Nov. 11. Apportionment paid in full. Balance of money in the Benevolence Treasury was voted to be paid out to some special work of the Church Boards. This Church keeps all monies for Benevolence separate for that cause only, and also pays over to that cause all monies given by members throughout the year for Benevolence. Two Hallowe'en parties were given: one for children and young people; the other for adults.

Next week it will be "forever too late" to take part in the "Messengers" Book Letter Contest for this year. Have you sent in your letter? If not, do it now.

Rev. James W. Bright, pastor of Messiah Church, Philadelphia, Pa., and family spent their vacation at Lake George, N. Y., and his pulpit was ably supplied by Lic. Wm. S. Kehl and Lic. Geo. W. Waidner. All activities resumed after Labor Day. The "Something-for-everyone" program is being carried out. Rally Day marked the definite pledging by 20 consistorymen, 28 Church School teachers, by each officer and by each Church and School member of themselves and their goods to the service of the Kingdom in the first of a series of roll calls. The result has been the transformation of Messiah, and succeeding Sundays have witnessed large congregations. Average attendance for October 80 per cent of Church enrollment. The vested Junior Choir, under direction of the pastor, is a great asset in the morning; the Senior Choir assists in the evening. Fall Communion one of the largest. The Church School is flourishing. Local Leadership Training Classes and Church School Workers' Conferences are scheduled. Splendid co-operation is lent by the 4 delegates to Camp Mensch Mill: Doris Kinsley, Vivian Vible, Florence Jacobi and Lester Harold. Inspiration Day (cash rally) was observed when an effort was made to reach a goal of \$800. Church Paper Day, Nov. 18. Kingdom Roll Call planned for 11 remaining Sundays of 1934.

THE RECEIPTS OF THE BOARDS ON THEIR APPORTIONMENTS

During October our four Boards received only average amounts on their Apportionments. Their receipts were slightly in excess of October of last year.

The four Boards together received to the end of October almost exactly the same sum as until the end of November of last year. This is, however, a poor comparison, for last year was our year of disaster. Proportionately, some of the Boards fared better than others.

The receipts for October and for the first ten months of the year are:

Board	Jan.-Sept.	October	Total
Home			
Missions.	\$89,279.67	\$14,245.54	\$103,525.21
Foreign			
Missions.	88,087.31	11,672.03	99,759.34
Ministerial			
Relief . .	21,274.87	4,422.21	25,697.08
Christian Education .	15,676.84	2,440.30	18,117.14

The Kingdom Roll Call will be quite generally made this month. This will be for subscriptions for 1935. Our missionaries and others must be provided for during the remainder of this year. In these next two months, the closing ones of the Classical year, we must show our real devotion to

the Kingdom by paying the largest possible amount on the 1934 Apportionment. William E. Lampe, Secretary.



Miss Rosa E. Ziegler, Editor  
440 N. 7th St., Lebanon, Pa.

Mercersburg Classis—Fall Institute and Workers' Conference—The W. M. S. of Mercersburg Classis held its annual Fall Institute and Workers' Conference on Oct. 16, in St. Paul's Church, McConnellsburg, Rev. Wm. J. Lowe, pastor. Mrs. W. R. Gobrecht, the Classical Pres., presided. A fine spirit of co-operation permeated the sessions. The attendance was encouraging, 125 persons being present. All local societies were represented except one. All but 2 of the Classical Secretaries were in attendance, and all but 4 of the local Presidents. There was also a fine representation of local secretaries.

A new feature at the Institute was the Sectional Conferences which were held for one hour in the afternoon, an innovation which proved successful. Miss Ruth Heinmiller gave an inspiring talk on the theme, "Forward with Christ". She said that if we are to go forward with Christ, we dare not stand still nor allow ourselves to slip backwards, but must do literally what the theme says. Her further suggestions were: That we give all for service; that the greatest attainment can be had only through prayer; that we should personally feel the power of prayer, then embrace others in its scope; that we should select a friend or an enemy as a prayer partner.

Kindly do not order supplies from Synodical or District Synodical Secretaries. These secretaries carry no supplies. Order all supplies and materials for all departments from either the Philadelphia or the Cleveland Depositories. Address: Woman's Missionary Society, 416 Schaff Building, 1505 Race St., Philadelphia, Pa., or Miss Ruth Heinmiller, 2969 W. 25th St., Cleveland, Ohio.

Activities in St. Paul's, Lancaster, Pa.—St. Paul's W. M. S., Lancaster, is considering to undertake the support of a missionary in China. This was discussed at their meeting held in the Church Wednesday afternoon and evening, Oct. 24. An unusually large delegation from this society attended the Eastern Synodical Convention in Lebanon in Sept. and Mrs. W. W. Appel, the society's regularly appointed delegate, gave an interesting report of the Convention.

Interesting events planned are: A reception to be held for Mrs. Mary B. Hoy and Miss Gertrude on Thursday, Nov. 15; a banquet to be given to the missionary mothers and their mystery daughters; the annual Thank Offering service, which will include a Thank Offering skit given by some of the Guild girls.

Mrs. Hershey, the President, read a communication from Thomas Ortego, an Indian who visited the Church last year and who is now a missionary among the Navajo Indians. An effort was made to get a full corps of officers and secretaries to the Workers' Conference to be held in St. Peter's Church, Lancaster, Nov. 7. The decision was again reached to organize a Bible study class to meet during the winter.

This society decided to make a contribution toward the Church Apportionment and also to contribute to a fund to send Christmas cheer to missionaries in the Home and Foreign fields. St. Paul's Society has definitely decided to hold all their meetings on the 4th Wednesday of every month at 2.30 P. M., with a box luncheon and then to reconvene for an evening session.



## A LETTER FROM BOWLING GREEN ACADEMY

It is with profound regret that the faculty and student body of the Bowling Green Academy have learned of the death of our friend, Mr. Joseph S. Wise. Many years ago he became interested in the Negro work in Bowling Green, and paid us a visit. It was then and there we learned to love him. In the address he made in our chapel, he portrayed the deep love and interest he entertained for our unfortunate group. "It is not often," the students said, "that a man of his group speaks so kindly and gives us encouragement as he did." We went with him to the depot, and of course we wanted to talk with him until the train came; but as he was a white man and we were colored, we could not go into his waiting-room and talk to him. He asked us in, of course, and we had to explain. So we stood out on the platform for nearly an hour and talked to him until the train came. This seemed to touch his great heart. As he talked of the injustices toward our group, his face grew red with intense interest as we discussed our situation. He was one of our first friends, along with Dr. Schaeffer, who helped us steer our little boat in the shallow waters of the educational realm.

For some years he proclaimed our cause, but his Board found other work expanding to such an extent that they felt impelled to withdraw their help. Mr. Wise always displayed the deepest interest even after the withdrawal, and would keep in touch and make inquiries concerning the work. When we were in the vicinity of Philadelphia, we would always visit the Schaff Building and receive the cordial smile and hearty handshake of Mr. Wise and others. He created a good spirit for us in the minds of many Reformed friends, and while the Board didn't keep us on the regular list of the schools in which they were interested, still many were interested and through the Committee of Eastern Synod manifested it by supporting a teacher in our work, even at the present time.

We always thought that the Reformed Church people were too great a people to discard or not to be interested in the colored race. We note with interest their great work among the Chinese, Japanese, Hungarian, Indians, in fact all races, and we felt that they should become interested in us. One by one the older heads are dropping from the great Church circle, leaving the unfinished work to be taken up by the younger group.

We will miss him at the headquarters when we make our visits there. We will miss him at the Christmas season also when his interest was centered upon the Negro orphans of our city, with generous assistance in providing a Christmas dinner for them. He and the faithful secretary, Miss Stewart, never forgot us. We hope this message will reach the surviving members of his family. We would have them know how deeply we deplore his death, how greatly we appreciated his interest and valued his friendship. With our deepest sympathy for them,

Most sincerely,  
Rev. and Mrs. Wm. Wolfe and Faculty.

## REFORMED CHURCH HOME FOR THE AGED, WYNCOTE, PA.

Mrs. Marion Brindley, Matron

The following are the preachers for November and December: Nov. 4, Brigadier Ward of the Salvation Army; Nov. 11, Rev. Thos. H. Matterness; Nov. 18, Dr. Franklin H. Fisher; Nov. 25, Rev. Aaron R. Tosh; Dec. 3, Rev. William Y. Gebhard; Dec. 9, Rev. Cyrus T. Glessner; Dec. 16, Rev. G. H. Gebhardt; Dec. 23, Rev. Arthur Leeming; Dec. 30, Dr. Urban C. E. Gutelius. On Oct. 28, Rev. James W. Bright brought us an inspiring message with the closing exhortation, "Know thy God."

Our grounds have been greatly improved this fall by the laying of a new driveway. The old one was unsightly and dangerous.

Our 5th Anniversary Tea was held on Saturday, Oct. 20. The weather was ideal and there was a large attendance of the friends and patrons of the Home. The beauty of the grounds, in their rich autumnal colors, called forth expressions of universal appreciation. The absence of many familiar faces reminded us of the sober message of the receding year. An exceptionally fine program of music and monologues was well worth hearing. Dr. Maurice Samson, the first president of the Board of Managers, and Mrs. Florence Miller Tomkins, chairwoman of the Women's Auxiliaries, were in charge of the festivities of the afternoon.

## BETHANY ORPHANS' HOME

Rev. Henry E. Gebhard, Superintendent

The Bethany family had an excellent Hallowe'en program. All children under high school age, on Wednesday afternoon enjoyed a program of games with a lunch in Knerr Auditorium. The older children, including employees, held their masquerade program on Thursday evening. After a program of games refreshments were served.

The Bethany Band, dressed in blue overalls, blue shirts and black shop caps, played in the following Hallowe'en parades: Robesonia, Reading, and Womelsdorf.

Our Property Committee held a meeting and gave a contract for an emergency light plant which will cost us over \$2,000. Emergency fire alarm system will also be installed at a cost of more than \$500. These installations are made necessary by the State Department of Labor and Industry. With these new and necessary expenses we hope the Churches will all remember us at the Christmas season, so that we may be able to close our books without a deficit. We ask for essentials and not luxuries.

## THOUGHTS OF JUSTUS TIMBERLINE (Continued from Page 6)

### Toleration Is Unpleasant Medicine

I've learned a new lesson about toleration lately. And it's my guess that others need it as much as I did.

This is what I found out after a thing that happened the other day:

Tolerance doesn't mean as much as a whoop in an empty barrel until you apply it to the man you *know* is all wet, as the boys say.

I've just been up against that kind of man.

He and I have usually agreed, and we've both said a lot about the crime of intolerance.

Then one day he said something, down at the post office, that made everybody there laugh at one of the deepest convictions I have.

I didn't hear what he said, not being present, but, of course, I heard from it. That's one thing neighbors are for, I suppose.

Well, I got hot under the collar. I don't mind when folks laugh at my clothes, or my house, or even at my face—not very much; but when a fellow jumps on one of my conscientious convictions, I warm up quick.

So I went around looking for him, and when we met I gave him a piece of my mind. I told him he ought to be ashamed of himself.

Here we two had always agreed, in religion and politics and lodge work, and he had to go and poke fun at one of my cherished convictions, right out there in front of everybody.

Well, at first he got a little het up, himself, and then he quieted down.

"Justus, I'm sorry that what I said made people laugh," he began, "but I can't be sorry that I said it. I may be wrong, and you may be right, but I've got a right to be wrong if I think I'm right. And what's more, you've got to let me think I'm right, and to speak accordingly. You've said so many a time, yourself."

Like a chump, I up and asked him, "When did I ever say I had no right to object to such stuff as you talked in the post office?"

And then he had me. "Oh," said he, "every time you denounced those fellows in New York and Atlanta and Chicago who've tried to suppress free speech in this country!"

For once I was man enough to own up. "George," said I, "you're all wrong, but you're right, too. It's no trouble to agree with you when your opinions match mine. And I guess that tolerance is never really necessary until it's hard to practice it on some one."

So we shook hands, and now we're trying to be tolerant of what each of us knows is the other's dumbness or else his stubbornness.

Well, I guess it's as hard for him as it is for me.

## EDUCATIONAL CONFERENCES IN EASTERN SYNOD

The Committee on Christian Education of Eastern Synod held its fall meeting on Wednesday, Oct. 24, in Emmanuel Church, Allentown, Rev. Willis D. Mathias, pastor. The projects sponsored by the committee during the year were reviewed and evaluated.

The conference of Classical committee-men held at Camp Mensch Mill last June was voted such a success that it was decided to arrange for another conference of a similar nature in June, 1935. Rev. L. V. Hetrick, Easton, was continued as chairman in charge of arrangements.

It was announced that attendance at the conferences on Christian Education at Colonial Park and Perkasio this fall was larger than in any preceding year. The change of day of meeting to Saturday was indicated as in large measure responsible for the larger attendance, although there is also evidence of a growing interest in conferences of this nature on the part of Church School workers.

Reports of Classical Directors of Christian Education showed an increasing list of activities throughout the Synod. Rev. Mr. Hetrick, reporting for East Pennsylvania Classis, stated that workers' conferences and Standard B were being emphasized in his area this year. A Classical Demonstration Workers' Conference, held at Catasauqua recently, was enthusiastically received by all in attendance.

Rev. Howard A. Kosman reported that a survey of actual conditions in the Church Schools of Goshenhoppen Classis is now being conducted, and that a conference to discuss the findings resulting from this survey is projected for the near future. Rev. A. N. Sayres, Lansdale, stated that a denominational leadership training school is scheduled for Perkasio this fall, and that there is a possibility of another being held in Quakertown in the spring. Other Directors told of an increasing interest in the cause of Christian education on the part of pastors and Church workers in their respective Classes. Rev. G. H. Gebhardt stated that in Philadelphia Classis more than half of the Church Schools now have in operation regularly organized workers' conferences, and Prof. Charles D. Spotts indicated that in Lancaster Classis interdenominational training schools were being sponsored.

The committee endorsed unanimously the conducting of a camp for adults at Mensch Mill at the end of the coming summer. This camp will be open to parents, Sunday School superintendents, teachers and officers, elders and deacons, rural leaders, and other Church workers. The nature of the courses to be offered has not yet been definitely decided, but some of the titles submitted include the following: "Directing Plays and Pageants," "Problems of Parents," "Church Problems," "Can the Church Save Society?" "What is the Church For?" "How to Teach Children," "How to Teach Young People," "How to Lead a Discussion," "Planning and Leading Group Worship."



# HOME AND YOUNG FOLKS

## Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.

### A CENTURY OF FREE PUBLIC SCHOOLS

Text, Acts 8:9, "Reasoning daily in the school."

One hundred years ago, on the first of April, 1834, something took place that meant much for the children of the State of Pennsylvania for all time to come. It was then that the Free School Act was signed which placed upon the Commonwealth of Pennsylvania the obligation "to provide for the maintenance of an efficient system of public schools for all children."

At some time during this year practically every school district of Pennsylvania has had some celebration of the one hundredth anniversary of this significant and far-reaching enactment. In many cases elaborate pageants were given dramatizing the efforts on the part of the patrons of the free public school system which resulted in this important legislation. This brought vividly to the minds of all the spirit of the opposing factions which spoke in favor of or in opposition to this important act. It was our privilege to see the performance of two such pageants earlier in the year.

In view of the fact that this is American Education Week, and that the ministers have been asked to give it proper recognition, it is fitting that we take this opportunity to say a few words about the recognition given to the free public schools of this state a hundred years ago, and of the progress which has been made in public education during the century.

It was fortunate that William Penn, the proprietor of Pennsylvania, had high ideals for the education of the young. These educational ideals were embodied in the new Frame of Government passed by the second General Assembly of the Colony. It started out as follows: "And to the end that poor as well as rich may be instructed in good and commendable learning, which is to be preferred before wealth, Be it enacted, etc., That all persons in this Province and Territories thereof, having children, and all the guardians and trustees of orphans, shall cause such to be instructed in reading and writing, so that they may be able to read the Scriptures and to write by the time they attain to twelve years of age; and that then they may be taught some useful trade or skill, that the poor may work to live, and the rich if they become poor may not want: of which every County Court shall take care. And in case such parents, guardians, or overseers shall be found deficient in this respect every such parent, guardian or overseer shall pay for every such child, five pounds except there should appear an incapacity in body or understanding to hinder it."

There were many obstacles in the way of progress in realizing these ideals. There were differences in language, Church affiliations, and the hardships of pioneer life. Free public schools were not established in Pennsylvania until more than one hundred and fifty years after William Penn landed at New Castle.

During this period parents provided such education for their children as they wished or found convenient. In some communities Church Schools were established with the local minister in charge and frequently acting as teacher as well as pastor. In some sections "pay" schools were conducted by teachers who made a regular

tuition charge, or were supported by subscriptions or contributions of those who were interested. Many school houses were built by the communities which supported them. It is estimated that when the Free Public School Act was passed in 1834, that there were at least four thousand school-houses in the State built by voluntary contributions.

Although most of these schoolhouses were crude, uncomfortable, and poorly lighted and heated; although books were few and were printed in the language of the neighborhood; and although many of the teachers were poorly prepared for their task: the wonder is not that so many sections of the country were poorly supplied with schools, but that education was so general, and that in some cases eminent teachers and scholars were developed. Many men who afterward became noted in their profession started out on their careers as school teachers. Among these were Governor George Wolf and Thaddeus Stevens, to whom more than to any other persons we are indebted for the Free Public School system in the State of Pennsylvania.

A demand for better schools became more and more insistent among the better and more intelligent citizens of the Commonwealth. In the school year of 1830-1831, it was estimated that "of four hundred thousand children between five and fifteen years of age, more than two hundred and fifty thousand have not been in school during the year."

At the opening of the 1833-1834 session of the General Assembly, Governor George Wolf said in his message, "It is time, fellow citizens, that the character of our State be redeemed from the state of supineness and indifference under which its most important interest, the education of its citizens, has so long been languishing."

Samuel Breck, a Senator from Philadelphia, was a member of this General Assembly. He was a man of wealth, and had very definite convictions regarding free public schools. Through his efforts a Joint Committee on Education was appointed. Under his guidance as chairman, this committee drafted a bill to establish a system of public schools. It passed both houses almost unanimously and became effective the following fall.

A great deal of opposition to this Act developed throughout the State, and a majority of the men elected to the Legislature of 1834-1835 went to Harrisburg to undo the school legislation of the preceding session. The fight was bitter, both in the Senate and the House. The Senate passed the bill repealing the law of 1834. A terrible battle raged in the House. All seemed to be lost when Thaddeus Stevens, a member from Adams County, rose in defense of the law passed the year before.

Among other things, Thaddeus Stevens said: "If an elective republic is to endure for any great length of time, every elector must have sufficient information, not only to accumulate wealth and take care of his pecuniary concerns, but to direct wisely the Legislature, the Ambassadors, and the Executive of the nation; for some part of all these things, some agency in approving or disapproving of them, falls to every freeman. If, then, the permanency of our government depends upon such knowledge,

it is the duty of government to see that the means of information be diffused to every citizen. This is a sufficient answer to those who deem education a private and not a public duty—who argue that they are willing to educate their own children, but not their neighbor's children."

The entire speech rang with facts that could not be disputed and with a fervor that struck fire. The tide turned and the bill passed the House by fifty-five "Yeas" to thirty "Nays." With a few unimportant amendments, it passed the Senate as reported by the House. Free public education was saved. We owe a great debt of gratitude to the public-spirited men who made the future progress of free public education possible. After a century of educational progress we are better able to estimate the great value that the public schools have proven to our state and nation.

From the primitive instruction in "the three R's" a system of public education has been developed that enables every normal child in our Commonwealth to acquire a liberal education. In 1893 a law was enacted which provided for free text books in all of our public schools. This has been a century not only of progress along educational lines but also of marvelous development and achievement in the education of our citizens.

The best way in which our boys and girls and our young people can show their gratitude for the blessings which the free public schools bring to them is by making the best possible use of their opportunities.

## Folk Facts from China's Hinterland

By Grace Walborn Snyder

### THE FINAL FOOD SHARING

They were talking about it here on the hill, where the weather has been dry for weeks, weeks and months. Li Lao-er (Li Second-born) stammered more than usual, and his young wife laughed more than usual at nothing at all. Their fields dried out weeks ago. Recently they have been helping another mountaineer flail out some sheaves of rice. Li Lao-san (Li Third-born) saw the food shortage coming on, and left home two weeks ago. Li Lao-er said that he himself had never really seen the Final Food Sharing, but he had heard his parents talk about it. In the 1921 Famine it nearly happened around here but able-bodied folk got away to Famine Relief work. This year there isn't any talk of Public Relief, and it may be necessary to take measures toward the Final Food Sharing program.

They do it this way: Any field owner who has been known to have had a previous year's crop will not be allowed to sell the rice or to take it out of the community. The starving "commune" families then close in on the family with rice, and everybody eats as long as there is any edible material left. If they live through the season and can plant for the next season's crop, they return the amount used by each family during the final food sharing, providing they are able to raise a crop that second season. Perhaps the return may take every bit of that second season's surplus. And this is severe but it is honest. The first stage of eating the other person's food looks dishonest, but it is Justice; for no man's hand prevented the rain and no man's laziness failed in the tending of fields.

### THE PASTOR SAYS:

By John Andrew Holmes

Sympathy is the bread of the heart.



Li Lao-er stammered because he is beginning to be afraid. His young wife rebels against the possibility of having to return a whole second year's crop just for eating through one hard winter. But Lao-er says that it is a right principle of ownership returns; it's what you would expect to be returned to you in case there was a year when others had to eat up the store of your labor. Lao-er says it is hard to mortgage an uncertain future for the mere privilege of eating through a present winter, but such a thing is a hardship of finality, which is a natural principal consequence.

Out in a world where there are newspapers, radios, machines, states-man-craft, and an old new kind of madness, I wondered whether Lao-er would be a Socialist, Laborite, Capitalist or Communist. But here in this hill region, these finalities don't have to dress up and banner themselves; they are what they are—man's response to the need to live and let live.

#### DR. D. B. SCHNEDER AND HIS STEWARDSHIP IN JAPAN

1934 Stewardship Essay and Poster Contest. Group B—First Prize. Mary Elizabeth Regan, Hickory, North Carolina

Dr. D. B. Schneder is taking advantage of his fine opportunity of demonstrating the basis for all stewardship, namely, love. As "God so loved the world that He gave—" so does Dr. Schneder so love the Japanese that he is giving his life for them. His attitude is: If I am commissioned of my Lord to do His work, to take His place among men, to be His personal representative in human society; if I am intrusted by Him with all my capital of personality and possessions and accountable to Him for strength of body, mind and spirit, I must serve him faultlessly in loving devotion to His children and in making a better world.

Japan has one hundred million people. They are proud, progressive, intelligent, and ambitious. They have a good educational system and some of them are Buddhists and Shintoists but many have been converted to Christianity. North Japan College at Sendai turns out hundreds of splendid young men who go out as influences for good in the world. This College was founded in 1886 and today the alumni number 2,337. Dr. Schneder is president of the college. By his exemplary living, more than by his preaching and teaching, he leads many souls to Christ. This college has the reputation of sending out each year a greater per cent of Christians as graduates than any other college in Japan. The students are well instructed in the Bible and are prepared to make Christian homes that spread Christianity.

His influence is not confined to one class of Japanese. He has been decorated by the Emperor for service and friendship. His old servant woman became a Christian after watching his home life. He lives very close to God. Hours are spent in prayer to Him. That is the secret of his success with his work. The Japanese can see Christ in him and, more than his work in the college, his life influences them for good.

Dr. Schneder has been in Japan nearly fifty years and it is said that because he has been with the people so long, loves them and serves them so well and is so loved by them that he has grown to look like them. He is unselfish and sacrificial in his living, tireless in his efforts to carry on work under difficulties. On account of lack of money the Board of Foreign Missions has had to recall some of the workers. This makes it harder on those left. His example of courage should not only be helpful to the Japanese, but to us here at home. We can pray and do our part toward contributing to missions even though we cannot go ourselves to help share Dr. Schneder's burdens.

Dr. Schneder's kind of Stewardship is the kind that witnesses for Jesus in all

that he does. It can be truly said of him that he lets his light so shine before men that they can see his good works. Even though he did not do the splendid work he does among the young men, or if he did no work at all, as it has been said by a Japanese, the example of his way of living, his prayerful life, would be worth much to Japan.

Long live Dr. David B. Schneder, president of North Japan College, Sendai, North Japan! May he live to see many more young Japanese men accept Christ as their Saviour and may his influence live and grow in Japanese hearts and lives forever!

## The Family Altar

By the Rev. Roland L. Rupp

WEEK OF NOVEMBER 12-18, 1934

**Memory Text:** We are members of his body. Ephesians 5:30.

**Memory Hymn:** "Blessed Saviour, Thee I Love" (285).

**Theme:** The Christian as a Church Member.

**Monday: The Christian as Church Member**  
Matthew 5:13-16

"Ye are the salt of the earth. . . . Ye are the light of the world." Jesus placed a high estimate upon the value and importance of His disciples. Were they worthy of it? Looking back over the entire history of the Christian Church, one is compelled to give an affirmative answer to the question. Too frequently the Church compromised Jesus shamefully. Altogether too frequently she crucified the Savior anew by puerile and truculent violations of His spirit. But on the long last the Church was on the side of Jesus, on the side of progress and enlightenment and against the darkness of the world, the most dynamic force in civilization working for the emancipation of mankind. The Christian, therefore, will be a member of the Church, for only as a member of the Church can he work most effectively for the realization of the Kingdom of Christ.

**Prayer:** Thou Christ of the centuries, speak to us again those living and glorified words which brought light and salvation to Thine early disciples. Help us to be the salt of the earth and the light of the world in our generation. Amen.

**Tuesday: The Brotherhood of Believers**  
Acts 2:41-47

The Church is fundamentally a brotherhood. When the Church becomes primarily an organization or institution, she has fallen from her high estate—or is still an infantile group of believers unaware of the essence of Christianity. To the keen student it is always a significant fact that immediately following Pentecost all the members of the Church held their possessions in common, devoting all to the common need and functioning as a vital fellowship of the Spirit. Possibly never was the Church more effective than during that period. Of course the Church was born out of Pentecost, and Pentecost was the culmination of a period of intense personal consecration of the disciples of Jesus to the cause of the Master. Thus the Church had an auspicious beginning, virile and magnificent enough to lay a foundation which the gates of hell have not yet been able to shake.

**Prayer:** Eternal God, Lord of the

#### THE PASTOR THINKS

Some men temper business with Christianity, while others temper or dilute Christianity with business.

—Now and Then.

Christian heart, magnify Thyself in the Church of our generation. Make us a brotherhood. Enable us to see the essential wickedness of all which still makes that brotherhood impossible. Amen.

**Wednesday: Consecration and Service**  
Romans 12:1-8

The Church was born in a pentecostal fire. So the basis of every Church membership should be a pentecostal fire, a spiritual baptism which would sustain and inspire and consecrate that member in a life of unbroken Christlike idealism. Somehow we have lost sight of the necessity of the presence of the Spirit in the Church. The word "consecration" is too seldom mentioned, too seldom is the fact of consecration achieved, too infrequently is it realized that without the fire of consecration Church membership is sounding brass and clanging cymbal. Let us get back to spiritual realities and fundamentals—not to spiritual emphases merely, but to commanding and sovereign spiritual essentials. Effective service without personal consecration is impossible.

**Prayer:** Consecrate by Thy Spirit, Heavenly Father, these poor hearts of ours to service in Thy Kingdom. Make us capable of enthusiasm and passion in that service of love. Amen.

**Thursday: Diversities of Gifts**  
I Corinthians 12:1-11

Each personality is an individuality. Individuality gives promise, wealth, radiance and uniqueness to personality, and what it bestows upon personality it also bestows upon the race as a whole. Individuality should be encouraged, developed, spiritualized. It certainly is the crown of personality. In a sense personality and individuality are the same, in another sense the one determines the character of the other. Both personality and individuality should in the greater part be regarded as inviolable. They make us kin to God. They separate us from all the lower forms of life. As yet these gifts have neither been fully measured nor evaluated. Their limits have not yet been discovered. They may sink to the level of the beast or rise to the heights of Jesus. It is the diversity and dynamic of these gifts which make the future promising no matter how dark the present may be.

**Prayer:** Our Father, we thank Thee, for the gifts of human personality, the measure of our manhood, the potentialities of the spirit of man. Amen.

**Friday: Unity in the Church**  
I Corinthians 12:12-20

It is well for us to say that the Church ought to be a unity. But in a very real sense the Church already is a unity, a unity in the very nature of her being. All the gifts which the individual members possess, which are spiritual and right, are needed and may be put to work in the common cause. The aspirations, the needs, the spiritual resources available, the hungers, the fears, the destiny of an individual, congregation or denomination, usually are the property of all. A great achievement of one enhances the glory and power of all. A dark disgrace visited upon one unit in the Church tends to dim the radiance of all the rest. Genuine divisions, intolerance, jealousy, conflicts, cliques, are of course impossible and unpardonable. As far as they exist, to that degree the congregation or Church is un-Christian.

**Prayer:** God of all mankind, Father of every member of the human family, lead us forward unto the delectable mountains of unity, co-operation and fraternity. Amen.

**Saturday: Unity in Christ**  
Ephesians 2:13-22

Jesus is the spirit and power and life of the Church. The Church is His body, and if the spirit of the Church is His also



then there is unity in the Church, for His spirit makes all one. Where the spirit of Christ abides and dominates, there are love, fraternity, co-operation, unity and power. His spirit in the Church makes dissension impossible. It heals schisms. It establishes fellowship and brotherhood. It unites into body all organizations, congregations and denominations. It inspires one common objective. It enlists one great company of workers and empowers them with the very spirit of God to do the Father's will and build into human relationships everywhere in the world that kingdom of love and brotherhood which Jesus proclaimed. To recognize in the Church the Lordship of Jesus is our first necessity to the building of a Church that can save the world.

**Prayer:** O God, we are aware of our weakness in the Church. It may be the weakness of our humanity, but teach men to press forward to the strength of the humanity of our Lord. **Amen.**

**Sunday: The Deeper Spiritual Life**  
Ephesians 3:14-21

There is a deeper spiritual life which the Church has not yet discovered. There are spiritual continents which the Church has not yet explored. There are reservoirs of power which we are afraid of or know not how to release. The Church, like the individual personality, may become the conduit through which the very power of God, all the spiritual forces of heaven, may flow into human life for its transformation and redemption. Jesus is the norm of personal spiritual power. He gives us some glimpse of the possible power of the Church when the members of the Church approximate more fully unto his spirit. All these things may be accomplished—but the day is not yet. The human spirit is not yet willing to be so used. The human will must first be aroused to so great a desire. We have not yet the character which would make it safe for God to trust us with so great a power.

**Prayer:** Make us humble but expectant believers, O God. Make us loyal but courageous followers of the Galilean. Save us for adequate service in this hour. **Amen.**

*Puzzle Box*

**ANSWERS TO WORD SANDWICHES**  
NO. 23

- |             |             |
|-------------|-------------|
| 1. L—ease—D | 5. W—hale—S |
| 2. S—tree—T | 6. S—trip—E |
| 3. C—over—T | 7. P—lain—T |
| 4. C—hose—N | 8. E—duce—D |

**DOUBLE-TIED WORD CUBE NO. 53**

\* \* \* \* \*  
\* \* \* \* \*  
\* \* \* \* \*  
\* \* \* \* \*  
\* \* \* \* \*

**Across:**

1. To rent
2. To settle an income upon
3. To worship
4. More tender
5. Wide-mouthed pitchers or jugs

**Down:**

Same as across.

—A. M. S.

A Frenchman was relating his experience in studying the English language. He said:

"When I first discovered that if I was quick, I was fast; if I spent too freely I was fast; that if I was tied I was fast, and that not to eat was to fast, I was discouraged. But when I came across the sentence, 'The first one won one one-dollar

prize,' I gave up trying to learn the English language."

**FOOD FACTS**

**Did You Know That:**

- High prices of meats suggest cheese as a substitute.
- A teaspoon of vinegar added to a pint of water when cooking beets or red cabbage will intensify the color of these vegetables.
- The mineral—phosphorus—supplied adequately in milk, is needed for the growth of new body cells of both bone and soft tissue, for the liquid content of the tissues and to help maintain the neutrality of the blood.
- Always wipe the milk bottle carefully with a clean cloth before opening the cap.

These "food facts" are compiled by the Division of Consumer Information, New Jersey State Department of Agriculture.

*Home Education*

**"The Child's First School is the Family"**  
—Froebel

**MARY, MARY, QUITE CONTRARY**  
Esther Hull Doolittle

"Mary-Lou, eat your soup, too. Don't eat just crackers all the time."

"No! No! Don't want old soup!"

"But you must eat it."

Angry screams followed, bringing mortification to Mary-Lou's mother, consternation to her guests and plenty of attention to Mary-Lou herself.

"Mary-Lou, stop that screaming this minute! Aren't you ashamed of your self!"

Much more was said, but it was all useless, perfectly useless. Mary-Lou at last had the center of the stage, and with persistence worthy of a better cause she continued to hold it.

The luncheon party departed with forced good spirits and Mary-Lou's disgusted mother tearfully put the nervously spent child to bed.

There was a peal of the door-bell. One of the guests was returning for a forgotten handkerchief. Mary-Lou's poor mother was caught in tears.

"O, wasn't it dreadful!" she burst forth. "What am I ever going to do? Mary-Lou is so contrary. She never wants to do what she should." And, assured of sympathy, Mary-Lou's harassed mother wept unrestrainedly.

Alice let her cry for awhile and then began to talk gently.

"Now, Polly, you know I've seen many contrary children in my nursing career. Mary-Lou isn't the only one."

"Yes, but I've tried so hard to bring her up well, Alice. Why, I've watched her every minute of her 4 years, I do believe!"

"Just what I thought," said her friend to herself. Aloud, she said, "You're one of those too careful mothers, Polly, you smother poor Mary-Lou with care; you never leave her alone a minute. Contrary behavior is the only way she knows of asserting herself as a separate person."

"Why, Alice!"

"You wouldn't like her to grow up with no mind of her own, would you?"

"No, of course not. What shall I do?"

"Do? Do nothing. Just leave Mary-Lou alone as much as you can. Stop saying, 'don't' and she will not need to assert herself so violently. Try it; you'll be surprised at the result."

Next day, Mary-Lou with a radiant early morning face, seemed a very differ-

**New Books**

**By the Still Waters**

**By Vance Havner**

A helpful book of devotional messages which exude a pervasive atmosphere of assurance and tranquility. In an age of tumult and unrest Christian men and women will find real relief in these, which will come as the murmur of unseen waters at eventide, as the promise of surcease from the rack and stress of daily life. **\$1.00**

**The Religion of Mind and Body**

**By John S. Bunting, B.D.**

"Christ holds the secret of our three-fold life of body, mind and soul," says the Author in his Foreword, "and therefore He holds, just as truly, the eternal therapeutic for our manifold ills. The great world is sick, and we must think of Christ as the world's Great Physician. These studies illustrate the methods, principles and spiritual approach used in a large class and its religious clinics, where we have sought to bind up broken lives in a great Western city. It is a record of what has been done, and not merely counsel and suggestion as to what might be tried." **\$1.35**

**Great Sermons for Growing Disciples**

**By A. Earl Kernahan**

There is no living man who understands the spiritual needs of new converts more fully than Mr. Kernahan. During the past twelve years, he has been instrumental in leading upwards of 312,000 persons to individual decisions and Church membership. **\$1.50**

**Christ Eternal**

**By Frederick F. Shannon, D.D.**

Dr. Shannon ranks among the most eloquent of living preachers, and his latest volume of sermons bear ample testimony to the fact of his maintenance of the lofty standard of preaching to which he attained years ago. The title expresses the heart of its message—the extolling of the Lord of Glory who lives and reigns for evermore. **\$1.50**

**Glad Tidings to the Meek**

**Paul Y. Livingston, M.A.**

A group of expository sermons that should result in a wider diffusion of enheartment and consecration among Christian believers. **75c**

*Dr. Morgan's Latest Work*

**Hosea, The Heart and Holiness of God**

**By G. Campbell Morgan, D.D.**

Dr. Morgan's expository and exegetical gifts have become a household word in two continents, and in this volume these gifts are exercised in rich and helpful fashion. The famous preacher considers one of the most arresting revelations of the real nature of sin, together with one of the clearest interpretations of the strength of Divine love, recorded in Holy Scripture. **\$1.50**

**BOARD OF CHRISTIAN EDUCATION  
HEIDELBERG PRESS  
1505 RACE ST., PHILADELPHIA, PA.**



ent child. Allowed, according to Polly's new system, to play at will about the shady porch and back yard, even to the temporary ruin of her pink panty-dress, everything went well until lunch time.

"Come, Mary-Lou, it's time for lunch, now."

"No! No!" There was a stamping of small feet.

Polly restrained an indignant retort. "All right," she said, "I'm hungry," and seating herself, she soon began to eat without another glance toward Mary-Lou.

"Mary-Lou hungry, too, Mummy."

The little one sidled up. She was lifted into the high-chair and allowed to feed herself, unmolested.

From that day on, there was less show of authority and consequently fewer conflicts. Contrariness found so little opposition to support it that it soon weakened and faded away.

"The kindergarten needs only to be seen to be appreciated. As conducted now, it inducts the child into school life in a most delightful way. Even the good home cannot supply the social life that the kindergarten supplies."—Wm. Carl Ruediger, Dean, School of Education, The George Washington University, Washington, D. C.

Is there a free kindergarten in your

neighborhood? If not, you can find out how to obtain one by writing to the National Kindergarten Association; 8 W. Fortieth St., New York City.

"Mr. Editor," said a patron one day, "how is it you never call on me to pay for your paper?"

"Oh," said the man of type, "we never ask a gentleman for money."

"Indeed!" the patron replied. "How do you manage to get along when they don't pay?"

"Why," said Mr. Editor, "after a certain time we conclude he is not a gentleman, and we ask him."

## LEAVES FROM THE DIARY OF THE PRESIDENT OF THE GENERAL SYNOD.

(Continued from Page 2)

sight of a German matron with whom it is a rare privilege to converse; but it is no less satisfying to have part in the dishes of the menu which she serves and which meet the biting appetite created by lake breezes and the clear sunlight. I venture to predict that few of the summering places will be more popular in the Evangelical and Reformed Church than the Dunkirk Grounds. I preached a sermon on Sunday morning. Dr. Casselman, secretary of the Board of Foreign Missions, spoke in the evening. I was loath to leave the grounds on Sunday; the promise of the program and the fellowship of the days following were alluring.

### Milwaukee, Wisconsin

The Evangelical Brotherhood and the Reformed Churchmen's League co-operated in the Tenth Annual Convention in Milwaukee August 21-23. The program covered three days; and there was not a dull moment at the Convention, thanks to the leadership of the executive secretary, Mr. Streich, and of the president, Mr. Witt-hause, to the unstinted hospitality of the Evangelical and Reformed pastors, their wives, their sons and daughters, and the officers and members of the congregations.

After the introductory session, the Holy Communion was celebrated. Vice-president of the General Synod, Goebel, preached an impressive sermon. The meetings were held in the city auditorium which seats possibly 1,500 people. At each of the evening sessions there was an audience of at least 800. Remember it was the month of August!

The keynote of every address and report of the chairmen of the standing committees was the motto or slogan of the Convention: "Building God's Kingdom in a Changing World." In the first evening session the Governor of Wisconsin spoke words of greetings in a delightful manner; and the secretary of Mayor Hoen, who was absent on account of illness in his family, made a stirring address which was received with prolonged applause. He spoke like a minister; afterwards I learned that once he was a minister. Dr. Darms, secretary of the Churchmen's League, spoke several times and was evidently a great favorite of the audience; Judge Snyder, a vice-president of the General Synod, made one of his inimitable speeches and captivated his hearers. The quality of the music of the choirs in the evening services was precisely what one would expect in Milwaukee in which so much highly cultivated musical talent resides.

Nothing impressed me more than the reports of the chairmen of the committees on the different kinds of work pursued by the Brotherhood and the discussion which followed in the day sessions. Both reports and discussions had in them the elements of sanity, vision, devotion to the task, and intelligent interest in the different aspects of the Kingdom of God and the ways of accomplishing the work of

the Church. I rarely went away from a convention more benefitted and encouraged than when I left the Tenth Annual Convention of the Evangelical Brotherhood. I hope the Eleventh Convention will be a joint session of the Brotherhood and the Churchmen's League.

### York, Pa. — Lebanon, Pa.

#### Women's Missionary Societies of the Potomac and Eastern Synods

I was invited to conduct a discussion lasting for an hour in the annual meeting of both these Synodical Societies on the missionary work of the Evangelical and Reformed Church. I did not need to be told that an attempt to give the officers and members any new information about our missionary work was carrying coals to New Castle, or in America we should say to Pottsville. These women can hold their own in the sphere of missions with any professor or minister of the Church.

How well they conduct their meetings—true to parliamentary form; reports observing the time limit and always touching the vital points, well-read and holding the attention of the audience. The discussions were brief and not verbose; the questions asked touched the main issues.

Oh, that men could unite in missionary societies like the women. Once Paul wrote: "Help these women!" Now he probably would write: "Help these men!" Of this I am quite certain, that without the women's work in missions, there would come a depression from which it would be hard to recover.

The outstanding address during the round-table discussion was delivered by Mrs. Lang of Baltimore, whose husband has been a medical missionary working among lepers in India. Both Dr. and Mrs. Lang were sent out under the supervision of the Foreign Mission Board of the Evangelical Synod. Mrs. Lang charmed her hearers both by her presence and speech. She described in a simple and realistic way what is being done for the relief, and often for the cure, of lepers—a kind of work that appeals to every one. We rejoice that now, in the United Church, we all can have part in this specific form of medical missions.

Miss Carrie Kerschner explained the different ways of organization and of operation of the women's work in the two branches of the Church, looking forward to co-ordinating and unifying the work as soon as possible. Of course it will take some years before the formal adjustments can be made; but in the meantime we are assured of complete unity of spirit and purpose in the women of the whole Church.

### SOUTHERN LETTER

Years ago when I was not so pressed for time as I have been for several years past it was my privilege and honor to be the Southern correspondent for the "Reformed Church Messenger." Regularly letters went in to the editor under the above caption. There was never any excuse for such a term except that the Classis of North Carolina was the Southern outpost

of the denomination. This is no longer true because in the "Evangelical and Reformed Church" we have now congregations in Georgia, Alabama, Florida, Louisiana, Mississippi, Texas—states far to the south of the "Old North State," a fact which brings good cheer to the heart of this correspondent, and also to thousands of other people in the two former denominations now happily ONE.

The Classis of North Carolina held its semi-annual meeting in Corinth Church of Hickory early in October. It was truly a great meeting. We had with us the brethren Dr. A. V. Casselman, Dr. W. F. DeLong and Dr. C. A. Hauser, speaking for three of the Boards, and this writer by request spoke for the Ministerial Relief Board. Due and serious consideration was given to the denominational work. Our country was then in the throes of the textile strike, which hit our section harder than any other in the whole country. But our North Carolina people are not pessimists, though discouraged by the long continued hard times. We are prayerfully hopeful that the worst is over. May we have the clear sunshine again in the industrial world.

Corinth congregation is coming through the depression in fine style. Hickory had no bank failures as did many of our other communities. While the membership is not so large, it is substantial and this Church continues to carry on its blessed work. No one who has known this Church through the years can go there now and not still miss the bodily presence of good Doctor Joseph L. Murphy, pastor through a long period of years. He was a good man, full of the Holy Ghost, one of the dearest ecclesiastical friends I ever had. I miss him today, as I have missed him through these seventeen years since his going away. He was a man always dependable, always loyal and true.

The Classis laid good plans for the Kingdom Roll Call. The whole state has been thoroughly organized, and the campaign will be put on in every charge. If only everybody had the means to give as formerly, and if only every member would now contribute really in harmony with the ability to give! It is entirely reasonable that hundreds of our people should make much larger gifts to the work of the Kingdom.

J. C. Leonard.

Lexington, N. C.

## BOOK REVIEWS

"From Skepticism to Faith," by Charles Fiske. Publishers, Harper & Brothers. Price, \$1.00.

This is a monthly volume of sermons issued by Harper & Brothers. The author is Bishop of Central New York. Nearly all of the ten sermons appearing in this volume were preached to college congregations.

Due to the type of congregations which heard them, the sermons are rather aca-



demic as to style and content. The author seizes the opportunity to stress the corporate body of believers, the Church, and magnifies her character and influence to the students of the land. The sermons are pervaded by a social passion and the

author, while aware of the misgivings about the Church, sounds the note of faith and optimism. The sermons are thought-provoking and should bear rich fruit among the group for which they are particularly adapted.

—P. J. D.

## NEWS OF THE WEEK

Mrs. Henry W. Elson

The stratosphere flight of the Jean Picards, husband and wife, came to an end in a treetop at Cadiz, O., Oct. 23. The scientists were uninjured. They believe that their flight was a success in their ten-mile ascent.

The 2nd and 3rd prizes for the London-Melbourne air race went to the Dutch and American fliers. The latter were Col. Roscoe Turner and Clyde E. Pangborn, who came in 3rd. The 1st prize of \$50,000 went to the British fliers who made the flight in less than 3 days.

Lieutenant Francesco Agello, an Italian, recently made a speed record in flying his plane of 440 miles an hour.

200 books, chosen not for their value as reference works but for their interest as good reading material, were given to the White House Oct. 23 by the nation's book sellers. They were accepted by Mrs. Roosevelt.

Prince Gelaso Caetani, 57, former Italian Ambassador at Washington, died at Rome Oct. 23.

The Railroad Retirement Act, a major piece of social legislation under the New Deal program, was held unconstitutional Oct. 24 in a decision handed down by the Supreme Court of the District of Columbia.

Rudolf S. Hecht, chairman of Hibernia National Bank, New Orleans, was elected president of the American Bankers' Association Oct. 24 at the meeting in Washington. He succeeds Francis Marion Law. The bankers greeted President Roosevelt with an ovation as he offered in his address co-operation for recovery. His speech was reassuring. He said the depression can be beaten only by teamwork.

Mrs. Franklin Roosevelt and Mrs. Herbert Hoover attended the convention of Girl Scouts at Boston Oct. 24. Mrs. Roosevelt is honorary president and made the chief address that day. Mrs. Frederick Edy was re-elected president.

The Union Pacific streamlined train M-10001, which left Los Angeles Oct. 22 pulled into New York Oct. 25, establishing a new transcontinental railroad record of 56 hours and 55 minutes. The time is 14 hours, 32 minutes faster than the previous transcontinental railroad record of 71 hours, 27 minutes, established in 1906.

This year's Nobel Prize in physiology and medicine has been divided among 3 American scientists, Dr. George Richards Minot and Dr. William F. Murphy, both of Boston, and Dr. George H. Whipple of Rochester. The award was made for the scientists' studies of liver treatment for pernicious anemia.

The new \$11,000,000 home of the Department of Justice, called one of the most beautiful public buildings in the world, was dedicated Oct. 25 at Washington with simple ceremonies attended by President Roosevelt, Chief Justice Hughes, Cabinet members and other high officials.

King Prajadhipok of Siam, who is now in England, has intimated his desire to abdicate his throne at Bangkok following a dispute with the government over curtailment of the royal prerogatives, it was announced in a statement issued in his behalf Oct. 27.

The bituminous coal industry became Oct. 27 the nation's first basic one to state specifically the post-NRA policy it wished to see in effect after June, 1935. It would have the extended legislation re-

main in effect until some permanent basis of recovery was established in the bituminous coal industry.

Support of business recovery through aggressive encouragement by banks of loans for industry was pledged to President Roosevelt Oct. 26 by the newly elected officers of the American Bankers' Association.

Unemployment continues its steady increase in France, the figures for the week ended Oct. 20 demonstrate. The total of the registered idle that date was 339,822.

Dr. Robert R. Moton, president of Tuskegee Institute, has resigned after 19 years as head of the Negro college in Alabama founded by Booker T. Washington, whom Dr. Moton succeeded.

Appeals for a navy strong enough to support national economic and political policies and built to the limit of treaty authorizations were made Oct. 27 in the observance of Navy Day at Washington by high officials. They also declared an adequate merchant marine was essential for national defense.

As in the past, the celebration of Navy Day was made a part of commemoration exercises held in many places to honor the birthday of the late President Theodore Roosevelt. Brig. Gen. Cole placed a wreath sent by the Chief Executive on the grave of the former President at Oyster Bay.

The American Scenic and Historic Preservation Society announced Oct. 27 that the recipients of its 1934 awards for eminent service in national, State, county and municipal park work would be William White Niles, chairman of the Taconic State Park Commission; Tom Wallace, editor of the "Louisville Times" and member of the Kentucky State Park Commission, and Dave E. Colp, chairman of the Texas State Parks Board.

Secretary Ickes made the chief address of the completion of the Hetch Hetchy development from the Sierras to the Sea Oct. 28. The scene of the observance was south of San Francisco at the Crystal Springs Reservoir, with a capacity of 22,500,000, 000 gallons, which started to fill when the Hetch Hetchy gates, 150 miles away, were opened. Thousands attended the ceremonies.

Foreign musicians who seek hereafter to enter the United States to take engagements must first pass a stringent investigation of their assertions that they come under the terms of the definition "of distinguished merit and ability," according to a recent order by the Commissioner of Immigration.

Seven more high-speed, streamlined trains will be built as the result of allotment of Federal loans totalling \$2,270,000 to 5 major railroad companies, the Public Works Administration announced Oct. 28.

As a part of the ceremonies marking the 12th anniversary of the Fascist march on Rome, Premier Mussolini Oct. 28 awarded prizes totalling nearly \$5,000 to heads of farm families who have remained on one piece of land for more than 100 years.

A 5-year public works program involving the expenditure of \$12,000,000,000—\$7,000,000,000 on works not self-liquidating and \$5,000,000,000 on low-cost housing—is being recommended to President Roosevelt by the Public Works Administration.

## FREE CHRISTMAS MUSIC

New 1934 Christmas Catalogue, 48 pages of carols, etc., is FREE. Send postal. It shows "GLORIOUS CHRISTMAS," a different kind of service program, also two other services, both words and music.

Pageants, dramatizations, sacred and secular cantatas for young people. Sent on examination, we pay postage.

CHRISTMAS HELPER NO 22 (new), material for children. 130 recitations, dialogues, exercises, songs, and special novelties. Send 25 cents.

THE FOURTH SHEPHERD, a new kind of story in dialogue.

See "THE VILLAGE CHOIR" a jolly musical entertainment for any time. Send for returnable sample. Send AT ONCE for descriptive catalogue.

GLORIA IN EXCELSIS (orchestrated), outstanding S. S. Hymnal, a right kind of song book. Puts new life in the School. Send for copy, ask about "pay as you sing plan" and "How Lebanon did it."

HALL-MACK CO., 21st and Arch Streets, Philadelphia, Pa

## Minister's Son Invents Invisible Ear Drum

The Invisible Ear Drum invented by A. O. Leonard, a son of the late Rev. A. B. Leonard, D. D., for many years secretary of the Board of Foreign Missions of the Methodist Episcopal Church, for his own relief from extreme deafness and head noises, has so greatly improved his hearing that he can join in any ordinary conversation, go to the theatre and hear without difficulty. Inexpensive and has proven a blessing to many people. Write for booklet to A. O. Leonard, Inc., Suite 62, 70 Fifth Avenue, New York City.

Mahatma Gandhi has retired as president of the Indian National Congress and will devote himself to the work of up-building village industries, which the National Congress has made part of its program.

Sir Charles Kingsford-Smith and his navigator, Captain P. G. Taylor, landed in Honolulu Oct. 29 after a hop of more than 3,000 miles from the Fiji Islands.

Frank Belgrano, Jr., of San Francisco, was elected the new national commander of the American Legion at the recent convention in Miami.

The British Government has appointed a committee of inquiry on the question of the manufacture of armaments. It is realized in London that there is a growing public alarm owing to a feeling that the sale of arms may lead to corruption of politicians, thus influencing the political policies of the governments involved.

## MARYLAND CLASSIS

The Classis of Maryland met in fall session in Lazarus Church, of Lineboro, Md., Dr. J. S. Hollenbach, pastor, on Oct. 2, morning, afternoon and evening. Rev. Geo. K. Ely conducted the devotional service. Communications were received, reports of officers made and reports of standing committees considered. Representatives of Boards and institutions were heard. Rev. Dr. W. W. Davis spoke for the Lord's Day Alliance. Dr. Allan S. Meek presented the cause of Home Missions. He made a plea for the co-operation of all congregations in the "Dollar Day" contribution for the payment of back salaries of the missionaries. Elder H. C. Heckerman presented the Foreign Mission cause and commended the missionaries for their devotion and self-sacrifice. Dr. Harry N. Bassler represented Ministerial Relief, showed the fine work done, and asked for more liberal support. Rev. Fred D. Wentzel spoke on Christian Education and the Summer Camps. Rev. A. P. Frantz spoke of Hoffman Orphanage and asked for larger Christmas offerings. Dr. Scott R. Wagner reported for the Old Folks' Home at Hagerstown, and said the next move must be its enlargement to house more persons. Rev. H. A. Fesperman spoke on evangelism and stressed the carrying out of the Loyalty Campaign.

The much criticized report of the Social



Welfare Committee of Potomac Synod was referred to Classis for an expression of opinion. The motion passed by Classis is as follows: "Classis declares that the report of the Committee on Social Service of Potomac Synod misrepresents the sentiment of Maryland Classis and that a committee be appointed to prepare a statement to be presented at the next annual meeting of Classis which shall express more accurately the sentiment of Classis." Rev. John S. Adam, of Middletown, Md., is chairman of the committee.

The evening session was given over to the cause of music. The Classical chorus sang and the combined choirs of the three congregations in the Manchester Charge rendered several selections. Mr. Leonard B. Martin, of Emmanuel's Church, Hanover, spoke on the recent trend of Church music. Classis then adjourned with the benediction pronounced by Dr. E. F. Hoffmeier, of Hanover, Pa. Classis was very pleasantly entertained by the Lazarus congregation. The meals were served in the Firemen's Hall. —R. Franklin Main,

Chairman Press Committee

### ZION'S CLASSIS

The Fall meeting of Zion's Classis was held Oct. 10-11 at Barren's Church, near Dillsburg, Pa., the Rev. Arthur T. Kaup, minister. The Rev. Paul I. Kuntz, president, delivered the opening address on Wednesday evening. Following this Communion was administered by the officers and the report of the Executive committee was received.

Thursday morning was given to the work of the Boards. Dr. Jacob G. Rupp spoke in behalf of the Board of Foreign Missions; Dr. Allan S. Meck for the Board of Home Missions, and the Rev. Dr. Frederick A. Rupley for the Board of Ministerial Relief. The Sustentation Fund was well discussed, in fact more so than at the previous meetings. Several remarked that it was a very profitable discussion.

The Missionary and Stewardship Committee gave special emphasis on the Kingdom Roll Call. It was noted by the treasurer that the benevolent giving of Classis increased since last year. Several men stressed the fact that conditions were improving.

The report of the Committee on Social Service provoked some discussion. Ten issues were considered and adapted after several minor changes were made. Temperance education, revision of the divorce laws, a crusade against salacious literature, was recommended. It opposed compulsory military training, the revival of the crime of lynching, the repeal of the Sunday laws and condemned any economic system which is built upon greed instead of service.

No action was taken on the Social Service Report of Potomac Synod as requested

by the officers of Synod. It was simply referred to the members of Classis for further study so that in the event it is reconsidered it can be intelligently discussed.

The annual winter meeting will be held at Grace Church, York, Pa. the Rev. I. A. Raubenhold, pastor.

—Howard F. Boyer.

### BALTIMORE-WASHINGTON CLASSIS

Two notable services were held in connection with the Annual Fall Sessions of Baltimore-Washington Classis on Monday and Tuesday, Sept. 17 and 18. The opening session of Classis was held on Monday evening and was arranged by the Missionary and Stewardship and the Evangelism Committees of Classis. The theme of the service was "The Laymen's Part in Kingdom Building". Two splendid addresses were given, one by Elder Henry W. Schultheis, of the Evangelical Synod, and one by Mr. Theodore R. McKeldin, a local attorney, politician, Church worker in the Methodist and Episcopal Churches, formerly secretary to the mayor during the administration of Mr. Broening.

On Tuesday evening addresses were given by the delegates to the first meeting of the new General Synod, both those representing the Baltimore-Washington Classis and those representing the Atlantic District. At this service the Sacrament of the Lord's Supper was observed, two ministers from the Atlantic District and two from the Classis officiating.

The usual reports were heard and representatives of the various Boards presented their causes. The Classis approved the Kingdom Roll Call as presented by the Missionary and Stewardship Committee. An invitation to hold the next fall meeting in the Church at Ridgely, Md., was accepted by Classis. The meetings this fall were held in the United Church of St. Luke and St. John, the Rev. Melville Hugh Way, pastor.

### ST. PAUL'S CLASSIS

The fall meeting of St. Paul's Classis was held in the Jerusalem Church, Rev. Victor A. Ruth, pastor, Tuesday and Wednesday, Sept. 25 and 26. The sessions were marked by a deliberate and unhurried consideration of all matters assigned by the Constitution to this particular meeting of the Classis. Among the important actions taken was the unanimous adoption of the "Kingdom Roll Call" plan for the conducting of the every member canvass. Dr. E. L. McLean, of the Board of Ministerial Relief, and Dr. J. G. Rupp, of the Board of Foreign Missions, were the speakers at the evening session. A resolution calling for a return to a single annual meeting of Classis was referred to a special committee for study. The meeting adjourned 4 P. M. of the second day.

V. A. Ruth, Press Committee

tion of that body. What does the Church itself mean? What is its mission in the world? Our answer to these questions will determine our conception of the meaning of membership in the Church. Let us study our topic in this wider setting.

**I. Meaning.** Why should a man join a Church, attend and support it? What does he do there, and get there? Is his membership a luxury or a necessity, a solemn duty or a glorious privilege? Such questions, and others like them, are involved in the meaning of the Christian Church. We may bring them to a point by asking, Is the Church an end in itself or the means to a higher end?

Both views are held, and there is an element of truth in both. But there is also a far-reaching difference between them. The one represents the Catholic view of the Church, while the other is, or should be, the Protestant idea.

A devout Catholic believes that the Church is an end in itself. It is a divine institution, wholly supernatural in its foundation and organization. Its head, the pope, is the vicar of Christ. Its hierarchy consists of divinely ordained men, empowered to proclaim the doctrine and dispense the grace without which no man can be saved. A Catholic may well believe that his salvation is sure so long as he submits himself to the rule of the pope, and regularly uses the sacramental means of grace. That is what the Church means to a devout Catholic. It is the institution that saves him.

This Catholic conception enshrines a great truth. It emphasizes the divine aspect of the Church. It sets it apart from all merely human institutions and organizations, both in its nature and functions. And it quite explains the loyalty and devotion of Catholics to their Church, which puts many of us to shame. That aspect of the Church deserves far more emphasis by us than we have given it. The Catholic goes to Church for a very definite reason, and for a compelling purpose. There he worships God, in all His mysterious majesty, and there only, through sacramental channels, he receives the grace that is indispensable for his salvation. Just why do we go to Church?

But there is another aspect of the Church, which represents the Protestant conception. It maintains that the Church is the means to a higher end, even the establishment and promotion of the Kingdom of God. As such, it is truly a divine institution, whose head is Christ. Possessing His truth and manifesting His grace, it is set apart from all human orders and organizations. It is the only means we know and have for the proclamation and realization of God's redemptive purpose, as our Lord revealed it.

Certainly, in our lesson passages we find nothing that even faintly resembles the Catholic Church. Nor can we find any trace of it in the story of the beginning of Christianity recorded in the New Testament. The Kingdom of God that Christ proclaimed and established was not an outward, ecclesiastical institution. It was "within men," an inner spirit rather than an external form. It is very doubtful whether Jesus ever used the word "Church", while the Kingdom of God was forever on His lips, even as it was uppermost in His heart and mind.

And when our lesson passage gives us a fleeting glimpse of the apostolic Church, we find an informal brotherhood gathered together in Jerusalem, instead of a great ecclesiastical institution, with pope, priests, sacraments, and liturgies. We find the disciples of Jesus, meeting in gladness and gratitude, for worship and for their mutual edification and strengthening in the faith and hope and love that Christ had begotten within them (Acts 2:41-47).

That is still the meaning of the Church. It is the fellowship of the followers of Jesus. All its institutional forms and features are secondary historical developments. The primary thing is the people

## THE CHURCH SERVICES

### SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.

Twenty-fifth Sunday after Trinity  
November 18, 1934

The Christian As Church Member  
Matthew 5:13-16; Acts 2:41-47

Golden Text: We are members of His body. Ephesians 5:30.

Lesson Outline: 1. The Meaning. 2. The Mission. 3. The Members.

What is the meaning of membership in the Christian Church? That is the question raised by our topic. Two significant

passages are selected to guide us in our study. The one is a part of the Sermon on the Mount, in which Jesus calls His disciples "the salt of the earth" and "the light of the world" (Matthew 5:13-16). The other passage is a graphic recital of the mass-conversion on the day of Pentecost, and a picture of the life of that little brotherhood of disciples in Jerusalem, which was the nucleus of the Church of the future (Acts 2:41-47).

Significant as these passages are, they hardly suffice for a study of our topic. The true meaning of membership in the body whose head is Christ must be determined in the light of the nature and func-



who form the Church, and not the hierarchy that controls and conducts it. The Christian people are the true body of Christ. If they possess the Spirit of the Master, they are members of His body, whether they meet in a cathedral or in a cottage. Lacking that spirit and life, no outer form can supply it, and no sacred or sacramental rite can make them living members of Christ's body.

**II. The Mission.** What, then, is the mission of the Church? It seems to be doing numerous things. Teaching, preaching, healing, helping are some of its functions. All of them are legitimate and worthwhile, provided they subserve its one central mission. That supreme mission of the Church must be our criterion of the many things we are doing, of their wisdom or folly, their necessity or futility. Our manifest danger is that in our busyness we forget or neglect our chief business as a Church; that in the multiplicity and variety of our services and activities we lose sight of our one great mission.

That great mission of the Church is to proclaim the glad tidings of God's Kingdom, and to promote its establishment in the hearts of individuals and in our social order. In this, we are co-workers of God and fellow-laborers with Christ. Many things that we do in our Churches are done elsewhere, as well and better. But this one thing is our unique and distinctive function, to bear witness, in word and deed, to the grace and truth of God, incarnate in Christ. That sets the Church apart from all other institutions, however great and good their aim. In that deep sense it is a truly divine institution. It is the living channel through which God seeks to pour His love, His power of salvation, into the sinful heart of mankind, cleansing it from sin and enduing it with power from on high.

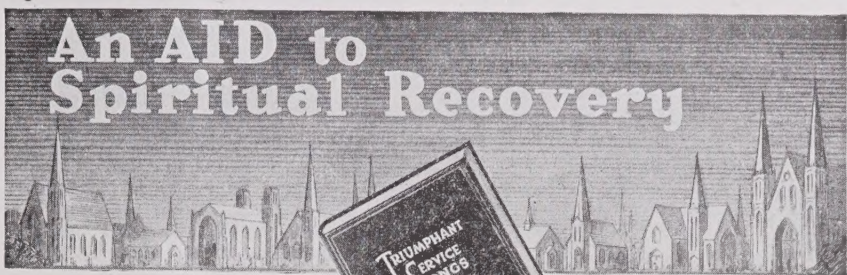
The Church can propagate God's Kingdom only by promoting the Spirit of Christ in men. That must be the aim and end of all its labors. And that means that worship must come before work. It was so in Jerusalem (Acts 2:42), and it must be so today. In our private and public worship we commune with our Father, the source of our life and secret of our spiritual strength. There, God serves us. And, then, replenished and renewed in the inner life, we can and must serve God. We can go to our work and play, to all the manifold duties and responsibilities of life, as men who would follow Christ, and manifest His Spirit.

**III. The Members.** In the light of the meaning and mission of the Church, we must seek to determine the meaning of membership within its fold. All who are truly members of the body of Christ, whatever their denominational label may be, constitute a vast brotherhood, exceeding racial and national boundaries, whose supreme loyalty is to God and to His ever-growing Kingdom.

If that were really true of all who "belong" to our Churches, would there be any vexing problems of loyalty and support, of attendance and service? Most of our problems and difficulties, including Church Union, arise from petty notions of the meaning and mission of the Church. The building up of congregations, or the extension of denominations does not thrill and captivate men today, as, perchance, it did in former times. Such aims are not large and lofty enough to command the allegiance and consecration of persons and of purses. Neither is it in accord with the aim and Spirit of Christ, the Founder of the Church. It is much like attempting to enlist modern men in a war for the glory of some dynasty or for the commercial gain of some country.

Let us enlist men for God's eternal warfare against the sin that destroys men and corrupts nations. Let us recruit men for Christ's "salvation army," for united worship and work.

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### THE CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D.D.

Nov. 18: Why Should Young People Abstain from Alcohol? I Cor. 6:19, 20.

The best scientific experts have agreed that alcohol is a poison and not a food. Anybody knows that poison is injurious to the system and when taken in sufficient quantity results in death. Whenever any poison is taken into the system certain organs of the body must be over-worked to throw it off. These organs have limitations of endurance. For a while they will work over-time, but eventually they will go on a strike and cease to function. Then the poison will stay in the body and certain tissues will break down and death will follow. When once tissues inside the body, such as in the stomach and liver and kidneys, have broken down they will not resume their functions. Then the person becomes sick and eventually dies.

Certain poisons taken into the body have a peculiar liking for certain vital organs where they lodge and do their damage. Thus the poisons of the thyroid gland, as also infections of the tonsils or teeth make a direct attack upon the heart. Alcoholic poisons invade the liver, the kidneys, the stomach and the whole nervous system. They make a drive for the brain and when taken over a long period in excessive doses result in delirium tremens. Persons who become addicted to the use of alcohol burn out their vital organs. The liver being over-worked becomes enlarged and cirrhosis of the liver, which is an incurable disease, is the result. Likewise also the kidneys become paralyzed and Bright's disease is the result, which is also incurable. Then the lining of the stomach becomes inflamed which produces ulcers and finally cancer, which always ends in death. Then the cells of the brain become inflamed and the result is paresis or insanity, or if the arteries around the brain become brittle and break, apoplexy is the result. We call this arterio-sclerosis which is invariably fatal and often brings on premature death. The same thing happens to the heart. The heart is over-stimulated, it becomes enlarged and eventually ceases to function. Sometimes the poison lodges in the lungs and then brings on tuberculosis and other pulmonary troubles.

It is an established fact that all of these terrible diseases are found more frequently among those who indulge in the excessive use of alcohol than among those who refrain from it. It is also an established fact that if any sickness, such as pneumonia or typhoid fever, takes hold of a person whose body is saturated with alcohol, the chances of recovery are exceedingly small. We know also that broken bones do not set as readily nor heal as quickly in persons who are given to the excessive use of alcohol.

For years alcohol was regarded as a stimulant, but it is now generally conceded that alcohol is a depressant. It has been clearly shown that the brain does not respond as quickly under the influence of alcohol as it does without it. The hand is not as sure and steady, the eye is not as clear and vivid, nor is the tongue as faultless when influenced by alcohol as these organs are without it. Like with every other poison, the body always craves for more. Drugs have a peculiar habit-forming power over the body. At first when taken in small quantities no harm seems apparent. But the habit soon grows, the quantity must be increased and after a while the person becomes a slave to its use. Then one's judgment, one's sense of values, becomes perverted. The moral sense breaks down, wrong becomes right, evil becomes good, and the whole personality, body, mind and soul, suffers shipwreck.

Now, our young people cannot afford to throw away their lives after this fashion. They cannot afford to blight their future, nor to shorten their days, by indulging in the use of alcoholic poison. By its use

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they defile their bodies which are the temples of the Holy Ghost and they pervert their minds which are also Christ's. They violate the laws of nature and defeat the purpose of God for their lives. God who made us certainly intended that our bodies should be pure and holy. He gave us these marvelous minds by which we may think God's thoughts after Him, and he surely never intended that we should deprive them of their powers by saturating them with poison. He gave His Son to die for us and to save us from eternal death, and He never intended that any of us should go into a drunkard's grave. We grieve God and defy Him when we abuse ourselves by the excessive use of alcohol.



Alcohol is a curse and not a cure. No legislation by any government can ever make it otherwise. Even if the 18th Amendment is repealed and alcoholic liquors are legalized, that does not remove the fact that alcohol is poison and that it works injury rather than good.



Dr. John M. G. Darms, Secretary

ONE MORE CHAPTER — St. John's Church, Lancaster, Pa., the Rev. John O. H. Meyer, pastor. This group is composed of wide-awake men, many of them in early manhood, and they are showing commendable interest in the work of the Church and in the program of the League. They attended the laymen's meeting at Lancaster a few weeks ago and returned home with the determination to organize a chapter. St. John's is one of our old, staid German Churches, making little use of the German language but still preserving the fine spirit of reverence and loyalty, which has been nourished under the leadership of their pastor, who is delighted at the prospect of having his men show an increasing interest in men's work and link up more closely with the large group of laymen throughout the Church. We welcome this youngest chapter—Number 105—most cordially.

The virile chapter of St. John's Church, Lebanon, Pa., under the fine leadership of President Maurer, is holding a banquet Nov. 9, and planning to expand the work. This chapter is organized in a business-like fashion, has its own stationery—as indeed have some other local and Classical Leagues, with the names of officers and committeemen listed. How much good use can be made of such stationery, both within the Chapter and with other prospective groups. This great Classis, which has some of our strongest Churches and laymen, could exert a tremendous influence through a national hook-up with other chapters and brotherhoods. More power to Lebanon!

Inquiries from Wisconsin, Illinois, and Iowa prove that our League is commanding Church-wide attention. Some day, with the Evangelical Brotherhood, we will be an organization of national proportions. Come, join us now and help make it that. These fall and winter months are most opportune for organizing our laymen in the local Church.

The secretary will attend and address several groups of laymen in the Evangelical Church in Illinois on Nov. 11, and catch new inspiration from this fine fellowship.

Juniata Classis has arranged for 3 group meetings for laymen to be held in Altoona, Bedford and Martinsburg in the interest of the League, on Nov. 12-14. Other Classes might well do the same and thus spread the good news and good work throughout the Church. Fire kindles fire; faith kindles faith. Your secretary is happy to attend these meetings.

## OBITUARY

ADDRESS DELIVERED BY DR. CHARLES E. SCHAEFFER AT THE FUNERAL OF MR. JOSEPH S. WISE, TREASURER OF THE BOARD OF HOME MISSIONS, OCTOBER 24, 1934

My long and intimate association with our deceased friend and brother would suggest that I should refrain from speak-

ing over his body at this time; and, indeed, if I were to consult my own inclinations, I would find my place among the mourners in silent meditation. It is only in deference to the expressed desire of the members of his family that I am venturing to pay a brief tribute to our beloved brother and co-laborer. It is more than 30 years ago that I first formed his acquaintance, and during 23 years of this period we occupied the same general office and shared each other's inmost thoughts, hopes and labors. When I first met him he was an active layman, an elder in Calvary Church, Reading. When I entered upon office as the General Secretary of the Board of Home Missions in 1908, one of the first fields to which my attention was directed was the community at Temple, about five miles northeast of Reading. Here was a town of considerable size, without organized religious work of any kind. With the approval of Reading Classis, it was decided to establish a Sunday School in the community, and knowing of Mr. Wise's interest in Sunday School work and his ability as a religious worker, I challenged him to go out there and start a Sunday School. He at once accepted the challenge and that proved to be the opening of the road that led him a little later on, into the larger work to which he gave himself with unstinted devotion, and which became in a real sense his life's work, and by which he will always be remembered throughout the Church which he loved and served.

Prior to 1911, the Board of Home Missions had two treasurers who took care of its funds in its two major departments. These officers resided in widely separated parts of the country and only at the stated meetings of the Board did either one receive information regarding the financial status of the Board. Consequently in 1911, the Board decided to centralize its finances in one treasurer who should have his offices at headquarters in Philadelphia. The person chosen to occupy this responsible position in the Church was Mr. Wise. He accepted the challenge and assumed the duties of his office on October 1, 1911—just 23 years ago. He possessed remarkably fine qualities for this task. He had a good personality, a congenial disposition, a rare gift of fellowship and was a lover of human folk. Moreover, he was a man of deep piety and religious faith, one who was vitally interested in the work of the Kingdom. These personal, mental and spiritual qualities were of prime importance, but he had also a wide experience in book-keeping and the handling of accounts. For many years he had been the head book-keeper of the Mount Penn Stove Works in Reading and had been entrusted with responsibilities in other circles in which he moved.

He came to his newly appointed office at an opportune time. The centralization movement of the whole Home Mission work of the denomination had just been inaugurated. We had actually entered upon a new era in the Home Mission enterprise. New problems emerged, new doors opened, new opportunities presented themselves. It soon became apparent that the Board had made a very wise selection in its treasurer and as the work expanded, the Board committed to him ever larger responsibilities. A few years later, in 1914, the Board organized its work into departments, and as far as practicable set a superintendent over each department. The Department of Church Building, which was by far the most important and most difficult, was assigned to Mr. Wise alongside of his duties as treasurer. Thus for the larger portion of these 23 years, until a few years ago, he carried the double duties of Treasurer of the Board and of Superintendent of the Church Building Department. This latter office brought him into intimate and vital touch with the missions and missionaries, especially those who contemplated building projects. The Church everywhere had entered upon a building

program of vast proportions. There were years when annually anywhere from ten to fifteen buildings were erected by our mission Churches. Mr. Wise was the counsellor and adviser for most of these enterprises. He sat down with local committees, helped to draw their plans and in many cases he had to be the financial engineer of the entire undertaking. A building program of such proportions required the investment of large sums of money. The Forward Movement in the early twenties, released a large amount of money for this purpose and Mr. Wise administered it with discretion and general satisfaction. The Board would often take action on matters which involved the expenditure of large sums of money and then left the details to be worked out by the treasurer. His open, frank countenance, his genial personality won the confidence, the goodwill and co-operation of the heads of banking institutions who often extended credit far beyond the limits to which any benevolent Board of the Church should go.

The records reveal how the income of the Board steadily mounted up from year to year until it reached its peak in 1929. Literally millions of dollars were contributed by the Church, all of which was handled by Mr. Wise. When the depression set in, in the fall of 1929, no one felt the slump quite as much as did the treasurer. So intimately had he lived his life into the work of the Board, that when the funds began to shrink, it affected him as though it were almost a personal matter. This work had been his daily meat, he constantly carried it upon his heart. In prosperous days he rejoiced in its success, and in its more barren years he greatly grieved over it. He had an implicit confidence in the Church he served; and when that confidence was shaken, it well nigh crushed his optimistic spirit. Those of us who went in and out with him in the daily task, observed how the burden gradually broke his spirit. He was too kind, too sympathetic, too considerate of the needs of others, to administer the funds of the Board when only scant funds were available. The missionaries never had a better friend, he knew them all by name, and in many of their homes he was a welcome guest. He always did the best he could for them. If he erred, it was generally on the side of leniency. His mistakes, if any, were of the intellect and feeling, but never of the will.

If ever there was a man who loved his work and who found joy and happiness in the service of the Church, it was this man. With Paul he could say: "I magnify my office." While he was never ordained to the ministry, he was a herald of the good news. He had the gift of utterance and was invited to speak from many pulpits; and thus, although a layman, he was a true ambassador of Christ. By spoken word and by the facile use of his pen, as well as by his personal charm and character, he was a true witness bearer of the Lord.

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I reverently lay this tribute on his bier. We bury this day one of the outstanding laymen of our Church. He served his day and generation with peculiar fidelity and devotion and now he awaits the plaudit of his Lord and Master: "Well done, good and faithful servant, enter thou into the joy of thy Lord." I have reserved the text for this eulogy until its close—but here it is: "Joseph was a fruitful vine, planted by a well, whose branches hung over the wall. The archers assailed him bitterly, they shot their arrows at him, but his own bow abode steady, for he trusted in the God of Israel."

Let us pray:

O Thou eternal and ever living God, with whom do live the spirits of those who depart hence in the Lord, we thank Thee for Thy saints who here on earth served in Thy Church and who now rest from their labors, and are with Thee in joy and felicity. For the life and services of our brother, we thank Thee. For the gifts of mind and heart with which Thou didst endow him, for his devotion to duty and his fidelity to responsibility, we bless Thy name. Thou dost call men into the service of Thy Church, and according to their ability and faithfulness Thou dost reward them with positions of usefulness and when their labor is done Thou dost enable them to enter into the rest that remaineth for Thy people. For the way in which Thou didst glorify Thyself in this Thy servant, and didst use him in the extension of Thy Kingdom, we give Thee thanks. We beseech Thee, grant that the influence of his spirit and life may linger with us even while his bodily presence no longer meets our eyes. Comfort those who were bound to him by the bonds of blood as father and brother. Strengthen those who may be called upon to carry forward his work in the Church and prosper the cause to which he gave the last full measure of devotion. In the presence of death give us an abiding faith and steadfast hope in the resurrection of the dead, and keep our minds and hearts in the love and knowledge of our Lord, and bestow upon us the peace that passeth all understanding, through Jesus Christ our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end, Amen.

#### MRS. LAURA A. FUSS

Mrs. Laura A. Fuss, widow of the late J. Hoffman Fuss, died at noon Sunday, Oct. 14, at the home of her daughter, Mrs. Paul E. Buckey, New Windsor, Md. Death resulted after several months' illness from complications. She was aged 78 years, 8 months, and 2 days. She was a daughter of the late Martin and Mary Yingling, of Union Mills, and was an active and consistent member of St. Paul's Church, Westminster. Besides her daughter, she leaves a granddaughter, Mary Elizabeth Buckey; 3 sisters, Mrs. Calvin Bankert, Union Mills, Miss Cora Yingling, Baltimore, and Mrs. Walter Frazier, Cincinnati, O.; also 1 brother, Austin Yingling, Westminster. The funeral took place Tuesday at 2 P. M., with services at the daughter's home and interment in Krider's Cemetery. Rev. Dr. Harry Nelson Bassler officiated.

O. D. G.

#### MRS. ANNIE M. WALKER

Mrs. Annie Markell Walker, a member of the Evangelical Reformed Church of Frederick, Md., died on Sept. 6, in her 81st year. She was the daughter of the late George and Sophia Markell, of Frederick, and the last member of her immediate family. She was the widow of James E. Walker, who died in 1905. She is survived by a daughter, Mrs. Hallie W. Carty, and a grandson, J. Walker Carty.

Mrs. Walker was a devoted member of the Evangelical Church. She was deeply

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interested in everything that concerned her Church's welfare. So long as she was able, she rendered active service in the congregation, being especially interested in the work of the Sunday School, and she continued, as long as health permitted, to be a regular worshiper and was always a generous supporter. To her pastor she was a dear and loyal friend and by him, as well as by the congregation, she will be greatly missed. She was interested also in every good work of the community and was for years an active member of the

Board of Managers of the Frederick City Hospital.

The funeral service was held on Sept. 10, being conducted by her pastor, Dr. Henri L. G. Kieffer, assisted by Rev. Edward A. G. Hermann. The burial was in Mt. Olivet Cemetery. So ended the earthly life of a woman of beautiful Christian character who was a blessing to all with whom she came into contact. Her memory will linger in the community and Church like the fragrance of a precious perfume.

H. L. G. K.